

AN
ABSTRACT
OF THE DVTIES COM-
MANDED, AND SINNES
forbidden in the Law
of God.

BY THE RIGHT REVEREND
FATHER IN GOD, GEORGE DOWNNAME,
Doctor of Divinity, and Lord Bishop
of DERRY.

PSALM. 119. 96.

*I haue seene an end of all perfection : but thy Com-
mandement is exceeding broad.*



AT LONDON,
Imprinted by FELIX KINGSTON.
1625.

AN
ABSTRACT
 OF THE DUTIES COM-
 MANDED, AND SINNES
 Forbidden, by the Law
 of God.

BY THE RIGHT REVEREND
 FATHER IN GOD, GEORGE DOWNHAM,
 Doctor of Divinity, and Lord Bishop
 of DERRY.

PSALM. 119. 105.
 I have found the end of all perfection: but thy Com-
 mandment is exceeding broad.



o
 p
 v
 in
 m
 co
 bn



TO THE RIGHT HO-
NOVRABLE THE LADY MAN-
DEVILE, wife to the right Honourable Sir
HENRY MOUNTAGV, Knight,
Baron of Kimbolton, Viscount Mandeuile,
Lord President of his Maiesties most Ho-
nourable Priuie Councell, B. N.
wistheth all health and prof-
perity in this life, and eter-
nall happinesse in the Life
to come.

MADAME,

THe right reuerend Author of this
Worke, hauing now full twenty
fine yeeres since, in his publike ex-
ercises finished a very large Trea-
tise vpon the Decalogue, or ten
Commandements of Almighty God, was then
pleased at my earnest entreaty, & for my private
use, to collect and gather out of that large Trea-
tise, the summe and heads of what was therein
more largely handled, which I purposed still, ac-
cording to his first intent, to haue kept by me:
but since, hauing bin often importuned by many

The Epistle Dedicatory.

learned and religious Ministers for the loane thereof, whereto I had almost yeelded, had I not considered the wrong and iniury which thereby might redound to the Author, if the same should happen to be printed, either by some vnperfect copy, or vnder the name of some other, especially, if euer the Author should bee pleased to publish those his larger volumes: Therefore for satisfaction of the request of my friends, I endeoured to gaine the Authors consent to the publishing hereof; which hauing obtained, I did some yeeres sithence put the same in print, for the generall and publike good. The which I dedicated to your Honour, not onely to be a helpe vnto you in your priuate meditations in the Law of God; but also as a testimony of my great and vnfained thankfulnessse for your many and Honorable fauours both to me and mine. The Almighty God make it profitable for the ends intended, to whose blessed protection I commend your Honour, desiring euer to be approoued

Your Honours in all Christian duty and seruice
to be commanded,

BASILL NICOLL.



THE PREFACE, CONTAINING RVLES OF direction, for the expounding of *the Commandements.*



Hereas the holy Ghost testifieth, that the Law of God, Psal. 19. 7.
(though propounded in tenne words) is so perfect, that nothing may be added to it, and so large, that nothing may be compared Psal. 119. 96
therewith: It must therefore be confessed, that the sence of the Commandements is so to be enlarged, as that they may be vnderstood to bee the perfect Pandects (as it were) of Christians; forbidding all vices which the Lord condemneth in his Word; and commanding all morall duties which he requireth at our hands.

And for as much as there are two principall vses of the Law; the one, to shew vs our manifold sinnes, and the punishments due for them, that being humbled in our selues,

The Preface.

selues, we might seeke to Christ: the other, that it might be a perfect rule, whereby to frame our liues and conuersation; that being redeemed by Christ, wee may also be renewed according to the image of God, in true righteousness and holinesse: therefore it is very expedient, that the speciall duties commanded, and vices forbidden in euery Commandement, should particularly be laid forth: That in respect of the former vse, we might see those manifold both duties which wee haue omitted, and also vices which wee haue committed heretofore: and in respect of the latter, that wee might distinctly see and vnderstand those particular duties which the Lord enioyneth vs to obserue, and those particular vices which he chargeth vs to shunne for the time to come.

And for our direction in this behalfe, we are to expound euery Commandement according to these five rules:

1. Where any duty is commanded, there the contrary vice is forbidden; and where any vice is forbidden, there the contrary duty is commanded.

Euery

The Preface.

Every Commandment therefore containeth two parts; the

{	Affirmative, commanding the duty.
	Negative, forbidding the vice.

Whence ariseth a distinction of sins, that they are either sins of Omission. or Commission.

2. Vnder one particular vice mentioned in the Commandement, all of the same kind are forbidden; and vnder one particular commanded, all of the same kind are commanded. For the Law of God is spirituall, and therefore requireth not onely outward obedience in word and deed, but also inward in the mind and heart. Neither doth it onely forbid the outward sinnes committed in word and deede, but also all the secret corruptions of the minde and heart. And thus our Sauiour hath taught vs to expound the Law of God, Mat. 5. 21, 22, 27, 28. and 1. Epist. Ioh. 3. 15.

Rom. 7.14

Againe, the Law of God is perfect, requiring perfect obedience both inward & outward, not onely in respect of the parts, but also of the degrees. Wherefore, where any duty is commanded, there the highest degree

The Preface.

degree of it is commanded, as appeareth by the summe of the Law, Math. 22. 37, 38. and where any vice is forbidden, there the least degree of it is forbidden, and beareth the name of that grosse sinne which is specified, that we might learne to esteeme no
1. Sam. 15. sinne small. For vnadvised anger is murder; and looking vpon a woman to lust
22. after her, is forbidden vnder the name of adultery, as our Sauour teacheth, Math. 5. 22, 28.

3. Where any duty is commanded, there the meanes which tend thereto are enioyned; and where any vice is forbidden, there the meanes, prouocations and allurements tending thereto are also forbidden. For such as is the end, such are the subordinate meanes that in their owne nature doe tend thereto. This teacheth, that good intentions and desires will not serue, when we are carelesse of the meanes.

Now there are three meanes which are common to all duties, and therefore in all the Precepts are commanded; and the neglect of them, or the vse of the contrary forbidden: viz. 1. Prayer: for of our selues wee cannot so much as thinke a good thought, 2. Cor. 3. 5. Psal. 119. 33, 34, 35, 36

2. Dili-

The Preface.

12. Diligent hearing of the Word, Rom.

19. 14. 17.

13. Good company, Pro. 13. 20. He that toucheth pitch, shall bee defiled, Eccclus.

13. 1. A little leaven sowreth the whole lump, 1. Cor. 5. 6. Therefore *David* biddeh the wicked depart from him, that hee might keepe the Commandements of his God, Psal. 119. 115. and elsewhere professeth, that he auoided their company, Psal.

26. 4. 5.

4. Where any duty is commanded, or vice forbidden, there also the signes are commanded, or forbidden. For first, as touching vertues and duties; the graces of God are not to be smothered, as it were candles vnder a bushell, but they must bee manifested to the glory of God, to the good example of others; and for a testimony to our selues that wee are endued with them, we must be carefull of honest things, not onely before God, but also before men, 2. Cor. 8. 21.

And as touching vices, we are taught to abstaine from all shew of euill, 1. Thes. 5. 22. Haughty lookes, strange apparell, are condemned as signes of pride: haunting of suspected places, as signes of incōtinency, &c.

Pro. 6. 17.
Zeph. 1. 3.

5. Duties

The Preface.

5. Duties to be procured, and vices to be auoided, not in our selues only, but also in others. First therefore in all the Precepts is commanded the communion of Saints to be exercised among the faithfull, in an earnest desire shewne, to win our neighbor vnto Christ, and in a tender care taken, for the furthering of the saluation one of another, by the duties of edification.

Dan. 12. 3.

Rom. 15.

14.

Heb 3. 13.

1. Thes. 5.

11, 14.

As name-ly, 1. In respect of duties, by stirring vp one another. Heb. 10. 24. by

Instructing the ignorant.

Admonition, or putting our brother in mind of his duty.

Exhortation vnto his duty.

Encouraging him in well-doing.

Comforting those which are weake.

Counsell.

Good } Example. Math. 5. 16.
1. Pet. 2. 12. Heb. 12. 13.

2. In

The Preface.

2. In re- { Reclame the Erroneous.
spect of { Iam. 5. 19, 20.
things { Reprooue the offendour.
forbid- { Leuit. 19. 17. Ephes. 5. 11.
den, to { Disswade from vice.

Secondly, in all the Precepts wee are forbidden to haue any fellowship with the vnfruitfull workes of darkenesse, Eph. 5. 11. or to be accessary to the offences of others, 1. Tim. 5. 22.

Men

In

The Preface.

Men may be accessory to the offences of others, diuers waies; whereof some are

Common, and those either

Going before the offence committed, as

Euill example, occasioning another to fall: this is called a scandall, Ro. 14. 13. and it is either a scandall

Accompanying, or following after the offence, as the

Peculiar to Superiours, as to

Cōmand that which is euill and vnlawfull, either

Winke at euill, which by their authority they might redresse. Ro. 13. 4. Mar. 15. 15. 2 Kin. 12. 3.

Incenting. Gal. 5. 26. Eph. 6. 4. Iob 2. 9. 1. King. 21. 25, 7.

Prouocation, by

Alluring. Pro. 1. 10. | 7. 18, 21. and hereto corrupt and infecting speeches are referred. 1. Cor. 15. 33.

Euill counsell. 2. Sam. 13. 5. | 16. 21. 2. Chr. 22. 3, 4.

Ouert and expressed, and that either in

Word. Aq. 8. 11. | 26. 10. Deed. Aq. 7. 58. so receivers, of theft; bawds, of adultery; partners, of the gaine. Pro. 1. 14. Psal. 50. 18.

Consent and approbation, Rom. 1. 32 whether it bee

Couert, as by silence, or dissembling the fault of our brother, when hee ought to be admonished: for as by ill speech thou bringest thy brother into sinne, so by ill silence thou leauest him in sinne, or sufferest sinne to rest vpon him, Leuit. 19. 17. *Qui tacet, consentire videtur.*

In it selfe, as that which is euill in it selfe, and is therefore an offence giuen, though it be not taken: as any sinne committed in the sight or notice of another.

By accident, when the thing, which in it selfe is indifferent, is so vsed, as that the weake brother is offended thereby. that is, when he is by thine example animated to do that, which in his owne conscience he doth cōdemne. Ro. 14. 20, 22. 1. Cor. 8. 9, 10.

Excusing } of it. Esa. 5. 20. Prou. 24. 24. Defending } Cōmending }

Publicly, by wicked lawes and edicts. Esa. 10. 1. Dan. 3. 4, 5, 6. Priuately. 1. Sam. 22. 18, 19. 2. Sam. 12. 9. and 2. Sam. 11. 15, 17.

The

The Division of the Decalogue.

The Law is
divided into
two Tables,
the

One, commanding the love of God, or
the duties of Piety towards God. Mat.
22.37,38.

Other, commanding the love of our
neighbour, or the duties of charity &
righteousnes towards our neighbor,
Mat.22.39.

The Commā-
dements of the
first Table,
prescribing
worship of
God, or Piety,
teach

Who is to be worshipped: viz. that Je-
houah alone is to bee had and wor-
shipped as God. Præc.1.

How, both in

His solemne worship:
viz. by such meanes,
and after such a
manner as hee hath
prescribed. Præc.2.

The whole course of
our liues, viz. by
sanctifying & glo-
rifying his Name.
Præc.3.

When especially God is to bee worship-
ped, viz. on the Sabbath, which is
to be sanctified, and consecrated
to the worship and seruice of God.
Præc.4.

Affirm.

The first Commandement.

The Summe of the first Commandement.
Matth. 4. 10. Thou shalt haue Iehouah alone for thy God.

The Affirmative part,

Containing two branches.

1. That we should haue Iehouah to our God.
2. That we should haue him alone.

The speciall duties.

We are to haue God both	{	Inwardly in our	{	Minds by	{	Knowing Beleeuing Remembring	{	him.
		Hearts, by adhering vnto him.						
		Outwardly, and in the whole man, by honouring him.						

*The duties
of the
minde.
Knowledge*

In our minds.

1. The true Knowledge of God. Ioh. 17. 3.

Where
we are to
consider
the

{	Quantity or measure	{	Calling, more being required in those who are guides of others. Meanes. Luk. 12. 48. Time which God hath vouchsafed vs. Heb. 5. 12.	
				1. Cor. 14. 20. Col.
				2. 16. which must be proportionable to our
{	Qualitie, that it bee an effectuall, powerfull, and spirituall knowledge. 1. Ioh. 2. 3, 4.			

The

The Negative part,

Forbidding, 1. The not hauing of God, which is Atheisme.

2. The hauing of a false god, which is Idolatry.

3. The hauing of more gods than one, which is Polytheisme.

The Opposite vices.

Excesse: curiositie, too bee wise about that which is written, 1. Cor. 4. 6.

Object, both in the

Defect,

Cannot, through their naturall corruption.

1. Cor. 2. 14. Rom. 3.

11. and this is naturall blindnesse.

Ignorance

1. Cor. 15.

34. Hof. 4.

1, 6. either

when men

Will not, which is affected ignorance.

2. Pet. 3. 5.

Care not to know God, which is careless ignorance.

Pro. 1. 22. Ioh. 3. 19.

1. 22. Ioh. 3. 19.

The fruite of ignorance, which is, errors concerning God. Matth.

23. 29.

Quantitie, a small measure of knowledge.

Heb. 5. 12. Esay 28. 9, 10. Ier. 4. 22.

Quality, a literall or speculatiue knowledge, seuered frō obedience. 1. Ioh. 2. 4. 1. Cor.

13. 2. Luk. 12. 47.

Opposite to knowledge, in regard of the

Affirm.

Prac. 1.

Faith.

2. Faith, whereby we giue credit to the Word of God.
1. Ioh. 5. 10.

Faith, in respect of the object, is either

- of the
 - Quantitie, ought to be a full perswasion, in respect both of
 - Vnderstanding. Col. 2. 2
 - Assent. Luke 1. 1.
 - Quality, must be a liuely, effectuall and working Faith. 1am. 2. 18. Gal. 5. 6.
- Speciall, giuing credit to the
 - Threatnings of the Law to our humiliation. 2. Chron. 34. 19, 21, 27. Ion. 3. 5.
 - Promises of the Gospell to our iustification, Ioh. 3. 16.

Remembrance.

3. Remembrance of God. Eccl. 12. 1. Esa. 62. 6.

It containeth two duties:

- Memory, laying vp (as it were) into the treasure of our hearts, those things which we learne concerning God and his VVord. Prou. 2. 1. | 4. 21. Deut. 6. 6. | 11. 18. Luk. 8. 15.
- Recordation, recording or recalling to minde that which was committed to memorie. Psal. 78. 34. 35. Psal. 22. 27.
- Effectuall, working obedience. Psal. 119. 55. Esa. 64. 5.

And this ought to bee

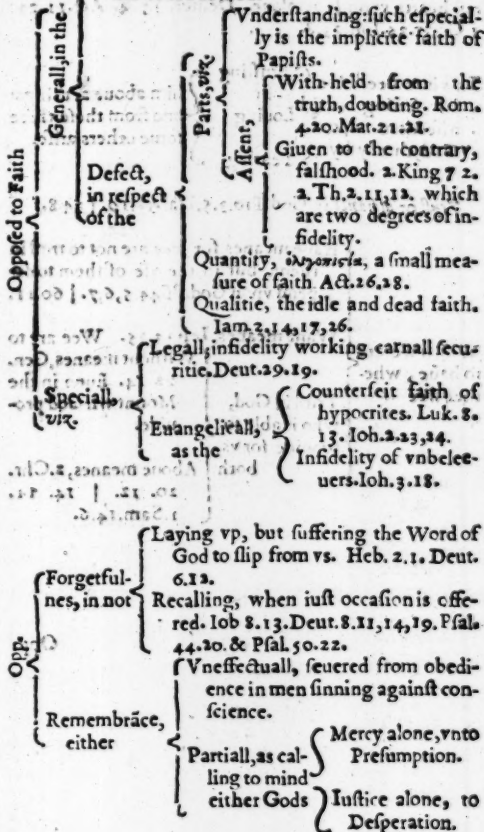
- Entyre, and not partiall: as, to remember his mercy, and not to forget his iustice, &c.

Opposed

Negat.

Prec. I.

Excesse, vaine credulity, hauing no ground in the Word of God.



Affirm,

Prac. 1.

The duties
of the mind

In our hearts we are to adhere vnto the Lord, and set
our hearts vpon him alone. Deuter. 10. 4. Act. 11. 23.
1. Cor. 7. 35. Ioh. 23. 8.

This is to bee done
by setting our
affections vpon
God, chiefly by

Trusting
in
Louing
Fearing

him about all things:
and from these three
some others arise.

Assistance in
God.

Trust or assistance in God. Pro. 3. 5. Psal. 33. 10. | 34. 3.

Haue meanes, for wee are not to trust in
them, but in the vse of them to de-
pend vpon God. Ps. 44. 3, 6, 7. | 60. 11.

Which we are
to haue, whe-
ther wee

Want meanes. Iob 13. 15. Wee are to

Without meanes, Gen.
22. 14. Euen in the
Mount wil God pro-
uide.

Trust in God,
who is able to
prouide for vs,

both

Above meanes, 2. Chr.
20. 12. | 14. 11.
1. Sam. 14. 6.

Opp.

Negat,

Prac. 1.

Opp. Remo-
ving our harts
from God, Ier.
17.5. either by

Not setting our hearts vpon God:
Hypocrites, Esa. 29. 13.
the fault of } Profane persons, Ierem.
12.2.
Setting our harts vpon other things, the
fault of worldlings, Psal. 62. 10. Phil. 3.
10. who are therefore called Adulter-

Extremes,
in the

Defect, diffi-
dence, Luk. 12.
29. & the fruits
thereof, viz.

Excesse: tempting of God, Mat. 4. 6.
Carking care, Math. 6.
25, 31. Luk. 21. 34.
Vse of vnlawfull
meanes, Prou. 30. 9.

Oppos

Disorder, whe
our affiance is
reposed in o-
ther things,
whether

Vnreasonable, as our

Instruments and meanes, Psal.
20. 7. | 44. 6. Hab. 1. 16.

Wealth and riches, Iob 31. 24.
1. Tim. 6. 17. Psal. 51. 7.

Place, either
for the

Strength. Ier.
48. 7. | 49. 16.
Holiness. Ier.
7. 4.

Reasonable, as

Men, Iere-
mia. 17. 5.
though

Skilfull, 2. Chro.
16. 12.
Mighty, Psalme
146. 2.
Many, Hos. 10. 13
Esay 31. 1, 3.

Witches and wizards.
Deut. 18. 10, 11. Leuit.
20. 27.
Those that seek to them.
Leuit. 20. 6. 1. Chron.
10. 13.

Affirm.

Prac.

Hope.

To Affiance we are to ioyne **Hope**: for he that trusteth to Gods goodnesse for the present, will also expect good things from him for the time to come. Psal. 37.9. Psal. 146. 3. Heb. 6. 19.

		Person in whom, viz. God alone: who therefore is called our Hope. Psal. 46. 2. 62. 9. Joel 3. 16. Psal. 1. 1.	
Here 2. things are to be considered, the	Object, both the	This life, as	Assistance in time of need. Psal. 46. 1. 62. 2, 3, 6, 7. Exhibition of all good things. Psal. 104. 27, 28.
	Things, viz. good things to come, according to Gods promise, both in		World to come, eternal life. Tit. 1. 2. 1. Thes. 5. 8. which, because it is the chiefe object of our hope, is also called our hope. Col. 1. 5. Tit. 2. 13.
	Manner how wee are to hope, with		Patience. Rom. 8. 25. 1. Thes. 1. 3. Hab. 2. 3. Assurance and comfort. Rom. 15. 13. Heb. 3. 6. 6. 11. 12. Per. 1. 13.

Opp.

Negat.

PRINC. 1.

Excessive: Presumption, as the hope of the hypocrite and impenitent sinner: for true hope is ioyned with repentance. 1. Ioh. 3. 3. and neuer maketh ashamed. Rom. 5. 5. but this doth. Iob 8. 13. Pro. 11. 7.

Extremes, in the

Absence of hope, as in the ignorant. Ephes. 2. 12. 1. Thes. 4. 13.

Defects

Epicures, who as they haue cast off all sorrow, Ephes. 4. 19. so also all hope. 1. Cor. 15. 33. Esa. 22. 13. Ier. 17. 13.

Desperation, or casting off of hope, as in

Men overwhelmed with sorrow. 2.

Cor. 2. 7. arising from the sense of their

Affliction. Genes. 4. 13. 2. Cor. 7. 10. who therefore sometimes make away themselves.

Temporary & curable, as in the Elect.

Sinnes, and is either

Finall and incurable. Math 27. 5. Act. 1. 18.

Oppos

Our selues, or in our owne merits.

Disorder or a mixt of hope, being placed, in

Any other thing besides God, from which (as the Author) we expect good things, either in

This life, according to that which was said in the disorder of affiance.

The world to come.

Affirm.

Prac. 1.

Loue.

3. **Loue** of God. Psal. 31. 23. 1. Joh. 4. 19. Mat. 22. 37.

Where consider the

Measure both

Simply: for he is to be loued without measure, as he is good without measure, and hee hath loued vs without measure. Ephes. 3. 19. Ioh. 3. 16. but because wee cannot attaine to that; yet let vs loue him with all our heart. Deut. 6. 5. or at the least, with an vpright heart.

By comparison: for as hee is infinitely good aboue all things, so he ought to be loued aboue all things. Luk. 14. 26. Mat. 10. 37.

Manner: for as he is absolutely good, yea, goodnesse and charitie it selfe; so he is to be loued absolutely and for himselfe; but all other things in him, and for him:

As for example: we are to loue our

Friends, in the Lord.

Foes, for the Lord.

Vnto the loue of God, arising from the perswasion of Gods loue towards vs, wee are to adioyne partly as fruites, partly as companions thereof:

Zeale of Gods glory.

Reioycing in God.

Thankfulnes

Obedience

Patience

towards God.

Opp.

Negat.

Prac. I.

Extremes, in the defect, (for in the excess we cannot offend)

Want of the loue of God, when wee doe not loue him, either

With all our hearts.

Above all things.

hatred of God, which is partly

Natural. Rom. 8.7

Encreased by sin.

Rom. 1.30.

Our selues; I meane not the naturall loue of our selues, whereby we seek our preservation (which as it is subordinate to the loue of God, is lawfull) nor the spirituall loue of our selues, whereby wee seeke our saluation; but the carnall loue of our selues, 2. Tim. 3. 12. Rom. 13. 14. Gal. 6. 8.

Disorder, when we loue any as much, or more then God. Mar.

10. 37. 1. Sa. 2. 29. 1. Ki. 11. 3.

heereof there are two principall sorts, viz. the loue of

The world, and of those things that are therein. 1. Ioh. 2. 15, 16. as the loue of

Pleasure, which is voluptuousnes.

2. Tim. 3. 4. Philip. 3. 19. 2. Pet.

2. 13. 12.

Riches, which is

covetousnesse.

Col. 3. 5. Ephes.

5. 3.

Honour and glo-

ry, which is am-

bition and vain-

glory. Gal. 5. 26.

Zeale

Affirm.

Prac. I.

Zeale.

Zeale of Gods glory. 1. King. 19. 10. Apoc. 3. 19.
Here we are Wherein this zeale must shew it selfe.
to consider, How it ought to be qualified.

1. The (zeale, Tit. 2. 14.

2. Feruent desire and forward care, that the meanes of aduancing Gods glory, may be vsed both by Others. 2. Cor. 11. 2. Col. 4. 12. Heb. 10. 24.

3. Means of Gods glory, and in this respect it containeth (two) duties: viz. a. Willing and chearefull using of the meanes, and doing of the things whereby God may be shewd, 1. Chron. 28. 9. 1. Ioh. 5. 3. Ioh. 4. 34. Psalm. 132. 1. Eze. 5. 13. Act. 17. 11. 2. Cor. 9. 7.

Impediments of Gods glory, in respect whereof it is a compound affection of feruent desire and desire of promoting Gods glory, and a vehement indignation conceived against the obstacles thereof. 1. King. 19. 10. Ioh. 2. 17. Num. 25. 11. 2. Pet. 2. 7. Ps. 119. 136.

4. Proceeding from a sincere affection, not mixed with Malice and emulation. Hypocrisie.

5. Guided by knowledge, assuring the party of the goodnesse of the cause. Gal. 4. 18.

6. Discreet, and therefore both Moderate, not exceeding the Bounds of a mans calling. Proportion of the cause.

7. Seasonable. Prou. 25. 11.

Opp.

Negat.

Prac. I.

Am. A.

		Lukewarmnesse. Apocal. 3. 15, 16. when men are neither hot nor cold, &c.	
		Coldnesse, and (as it were) deadnes in Religion. Zeph. 1. 11.	
Oppos.	Corrupt zeale, being either -	Mixed with corrupt affections to which it is pretended (and therefore not sincere but counterfeit) as with	Maliciousnesse, which is bitter zeale. Iam. 3. 14.
			Couetousnesse, Ioh. 12. 5, 6.
			Ambition and vaine-glorie, &c. 2. King. 10. 16, 29.
		Knowledge, which is a blind zeale. Rom. 10. 2. Phil. 3. 6. Ioh. 16. 2. the which the more feruent, the more furious it is. Acts 26. 11. 22. 23.	
	Not guided by	Discretiō, which is a preposterous zeale, being either	Immoderate exceeding (as in schismatics) the
			Vnseasonable. Luk. 9. 54.
		Proportion of the cause.	
		Compassse of a mans Calling. Iohn 18. 10.	

Delight-

Affirm.

Prac. 1.

*Reioycing
in God.*

*Delighting and
reioycing in*

God. Psalm. 37. 4. 104. 34. Phil. 3. 3. 3.
Rom. 5. 11. his VVord is sweete vnto
them. Psalm. 119. 10.

Him alone. 1. Cor. 1. 31. 2. Cor. 10. 17.
Gal. 6. 14. in Christ crucified.

And this we are to doe at all times,
Phil. 4. 4. both in the time of

Prosperitie. Ier. 9.
33. 34.

Aduersity. 1. Sam.
30. 6. 1. Thes. 1. 6
Rom. 5. 3, 5.

*Thankful-
nesse.*

*Thankful-
nes to*

God in all estates, Ephes.
5. 20. both in time of

Prosperitie. Ps.
116. 7, 13.

Aduersity. Iob.
21. Lam. 3. 32.

Him alone as the Author of all good things.
James 1. 17.

This thankfulnesse is
to be testified by glo-
rifying him both in

VVord, giuing thanks. 1. Thes. 5.
18. Luk. 2. 20. Psalm. 50. 23.

Deed, by doing those things
which are acceptable vnto
him. Psalm. 116. 2. Ioh. 15. 8.

Opp.

Negar.

Prac. 1.

Not delighting or reioicing in God, nor in his Word:
a signe that men haue not tasted how good the
Lord is. 1. Pet. 2. 3.

Delighting and reioicing
in other things more
than in the Lord: for
what men loue, that
they delight in: as
worldly men in the fru-
ition of worldly desires.

Voluptuous men in their
pleasures, which are
their delights: some
in sinfull pleasures,
who glorie in their
shame. Phil. 3. 19.
Covetous men in their
riches, Luk. 12. 19.
Ambitious men in their
honour and glorie.
Deut. 4. 27.

Vnthank-
fulnesse
to God.
2. Tim. 3. 3
in not

Acknowledging him the Author of
those good things which wee haue.
1. Cor. 4. 7.
Praying him, and giving him thanks.
Luk. 17. 17, 18.
Bringing forth the fruites of obedience
to his glory. Esay 5. 4.

To ascribe the
thanks which
are due vnto
God, either to

Fortune.
Idols. Hos. 2. 5, 8. Ier. 44. 17, 18. our
owne worthines. 1. Cor. 4. 7.
Other creatures, which are but in-
struments of God to our good.

Obedience.

Affirm.

Obedience.

Obedience.

1. Ioh. 5. 3. Ioh. 14. 15.

Prac. 1.

Here consider

To whom simple & absolute obedience is to be performed :

To God, in submitting our selves

to his reuealed will : whereto wee are to conforme our

Hearts: which is inward obedience. Psal. 40. 7, 8. Liues. Mat. 6. 10.

Him alone : no creature is to be obeyed, but in the Lord. Eph. 5. 21. Act. 4. 19. | 5. 29

What manner of obedience is required: viz. an obedience

Totall, in respect of the

Doer : with all our might, Deut. 6. 5. Things : all that is commanded. Galat. 3. 10. Iam. 2. 11. Time : alwaies. Deut. 5. 29. | 11. 1. King. 17. 37.

Or entire at the least, that is, both

Sincere. Rom. 6. 17. 2. Chro. 25. 2. Voluntary. 1. Chr. 28. 9.

Patience.

Patience. 1. Cor. 13. 7. Rom. 12. 12. Phil. 1. 29. Iam. 1. 12.

Where we are to consider the

Object, that is, the crosse: which is that measure of affliction which God layeth on his children : and those are

Chastisements. 1. Cor. 11. 32. Apoc. 3. 19. Heb. 12. 6. Ps. 94. 12, 13. Tryals, Deut. 8. 2. 16. Iam. 1. 3.

Manner: for y crosse (Luk. 9. 23.) is to be borne

Humbly and meekely. Iob 1. 20, 21. Esa. 53. 7. Mica. 7. 9. Comfortably & cheerefully. Colos. 1. 11. 1. Pet. 4. 13. Constantly. Iam. 1. 4.

Opp.

Opp. Inward of

Opp.

Negat.

Prat. 1.

Obedi-
ence to
God, by
Obedience to

Disobedi-
ence to
God, by

Omission:
Commission

and ei-
ther by

Negle-
gence,
Contempt.

Man, more than to God. 1.
Sam. 22. 18.

Obedience to

The flesh, and the devil. Rom.
6. 16.

With all our heart, but perfectio-
ly, negligently, and for fashion
sake.

Totall, but partiall, and (as it were)
by halves.

Continuall
and perpetu-
all, but

Temporary.
By fits.

Sincere, but hypocriticall.

Voluntary, but forced by scruple
feare, and therefore not constant,
but counterfeit.

The disorder: to suffer much for the loue of the
world, but to suffer little or nothing for the loue of
God.

Oppol.

The ex-
tremes,
in the

Excesse,

Rashnesse, in running into
trouble and danger. Ec-
clus. 3. 27.

Foole-hardinesse, in not a-
voiding it, when lawfull
ly they may.

Senselesnesse. Ier. 5. 3.

Murmuring and repining.
Gen. 4. 15, 16. Psal. 39. 10
Lam. 3. 16.

Impatiēce,
either

Fainting, and being over-
come with too much
griefe. 2. Cor. 4. 16.

Seeking an issue by unlaw-
full meanes.

C

Fear

Opp.

Affirm.

Prac. 1.

Feare.

Feare of God: the awfull and son-like feare, concurring with the true love of God, and faith in Christ. Psal. 111. 10. Eccles. 12. 13. Prou. 23. 14. Psalm. 112. 1. 122. 1. 4.

The object of feare, is the anger of God conceived against sinne, Psalm. 90. 11. Esa. 64. 5.

And thus wee are to feare the displeasure of God, in regard of the time

Past, because we haue sinned, and by sinne provoked the Lord to wrath. This terror or feare in the godly and elect, causeth them to meete the Lord, (Amos 4. 12.) and by repentance to preuent his iudgement. 2. Chro. 34. 19, 27. Act. 2. 37. 16. 39. 30.

To come, that we may not sin. Prou. 3. 13.

14. 27. Job. 28. 28. feare of

Chefly the anger and displeasure of God it selfe. 1. Pet. 1. 17. 2. Cor. 7. 1. Act. 9. 31. compared with Luk. 1. 74. 2. Tim. 1. 7.

Secondarily, the effects of his anger, which are his iudgements & chastisements. Psal. 119. 120. Hab. 3. 16. Deut. 5. 26.

Opp.

Negat.

Prat. 1.

In regard of the time
Past, which is the horror of the wicked, auerting them from him, as from a severe or cruell Iudge. Gen. 3. 10. Heb. 10. 29. Iam. 3. 19. Mat. 3. 29.

Disorder, which is prepossession of feare

To come, when men feare not the displeasure of God it selfe, but onely the effect of it, which is punishment: this is seruile feare. 1. Ioh. 4. 18. Rom. 4. 15.

Other things more than of God. Luk. 12. 4. 5. 1. Pet. 3. 14. Esay 51. 12, 13. Apoc. 21. 8.

Opposes the

Extremes, in the

Excesse: fearefulness. 2. Tim. 1. 7. working either

Superstition, or scrupulous care to serue God according to men's inuentions. Esay 29. 13. Act. 17. 23 Despaire, 2. Tim. 1. 7. Esay 12. 2. 43 1. 5. Exod. 20. 10. or astonishment. Luke 5. 9.

Defect: Carnall securitie, when men (destitute of true faith and repentance) doe notwithstanding promise to themselves impunity. Prou. 28. 14. Ps. 36. 1, 2. Esay 28. 15. Rom. 3. 18. Gen. 20. 11.

C

Hum

Affirm.

Prac. 1.

Humility.

Humility to be added to the former, as another duty of the soule, which we owe to God, Mic. 6. 8. and as a meanes and signe of all the former. Mat. 11. 29. 1. Pet. 5. 5. Math. 18. 1. 24.

Nature of humilitie, which is to humble a man, and (as it were) to make him even with the ground, stripping himselfe of all praise, and renouncing all conceit of his owne worthinesse, that all praise may wholly be ascribed to God. Psa. 115. 1. Dan. 9. 7, 8, 9. 1. Chr. 29. 14. Gen. 3. 10. 1. Cor. 15. 10.

Mould, we being but dust and ashes. Genes. 18. 27. Ecclus. 30. 12.

Where consider the	Cause of it, the acknowledgement of	Our owne vilenesse and vnworthines, in respect of our	Miserable estate in our selues, in regard of	Our sin. Luk. 18. 13. 15. 19. Punishment due to vs for the same, Gal. 3. 10.

Mercy and bounty of God so undeservedly vouchsafed vnto vs. Genes. 32. 10. Lam. 3. 22. 1. Cor. 4. 7.

Honouring of God.

Outwardly and in the whole man, we are to haue God by honouring him. Mal. 1. 6. 1. Cor. 8. 20.

We are to honour God with the honor of the	Deed, which is outward	Signe, which is religious adoration, and is to be performed to the Lord alone. Math. 4. 10. Esa. 45. 23.
		λειτουργία, worship or seruice, as Invocation, &c. Deut. 6. 13. 10. 20.
		Obedience.

Negat.

Prac. 1.

CONTRA

Counterfeit humility. Mat. 6. 16. Esay 58. 5.

Assuming to our selves that praise
which is due to God. Dan. 4. 33. Acts

30

12. 22. 23.

Pride, Pro.
16. 5. in

Our owne vnworthi-
nes, but arrogating
to our selves, such,
or so great good
things as wee have
not. Gal. 6. 3. Luk. 18.
9, 11. Pro. 30. 12.

Not acknow-
ledging either

Bountie of God to-
wards vs, but ascrib-
bing good things
as we haue, to our
selves. I. Cor. 4. 7.

Not honouring of God, which is profanenesse, and
contempt of God. Mal. 3. 14. Iob 21. 14, 15.

Not honouring him alone,
which is idolatry, whe-
ther it bee with the ho-
nour of the

Signe. Psalm. 44. 20.
Act. 10. 25, 26. Apo.
19. 10.

Deede. Deut. 13. 13.
17. 3. Exod. 32. 20.

C.

The

The second Commandement.

The affirmative part,

Commanding vs to worship God by such meanes, and after such a manner as hee hath prescribed in his Word, and is agreeable to his nature. Deut. 12.30, 31, 32. that is to say, in Spirit and in truth. Ioh. 4.23, 24.

His Nature is spirituall, his Word is truth, and therefore hee is to be worshipped in that is,	{ Spirit, & is	By spirituall meanes.	{	that is, such as is prescribed in the Word.
		After a spirituall manner.		
		By true meanes,		
		After a true man- ner:		

The speciall duties concerne the	{	Parts, and sorts of Gods worship.
		Circumstances and ceremonies.

The parts. The worship of God is partly	{	Inward, of the soule, which the Lord chiefly respecteth.
		Outward, with which the inward is e- uer to be ioynd.

Vprightnes. Heere therefore is commanded vprightnesse in Gods worship. Luk. 1.75. Ioh. 4.23, 24. Psal. 119.7. 1. Thes. 2.4. Act. 10.33. Luk. 9.19.

Vnanimity. The common
affections.

Vniformity The worship
of God is

{ Priuate.

{ Publike, in which
are required

{ Inwardly, vnanimi-
ty. Act. 1.14. | 2.1
| 1.6. Mat. 18.19.

{ Outwardly, vniformi-
ty. Psal. 34.3.

The

The Negative part,

Forbidding all will worship and super-
stition, whereby men worship God
according to their owne inventions.
Col. 2. 8, 23. Num. 15. 39. Whether it
be in regard of the

Meanes. Leuit.

10. 1, 2. Ios.

22. 10. 2. Kib.

16. 10.

Manner. Esa. 1.

11, 12, 13.

66. 3.

But here espe-
cially are for-
bidden (as the
grossest sins a-
gainst this co-
mandement,
vnder w^{ch} the
Lord would
forbid the rest)

Making Images to our selues, vnder
which he forbiddeth all meanes de-
uised by our selues. 1. Ioh. 5. vlt. Deut.
27. 15.

Worshipping him by images, where-
by all counterfeite and corrupt wor-
ship is forbidden. Deut. 4. 15, 16.
Exodus 32. 1, 4, 5. Psalme 97.
7.

Opp. Hypocrisie in the worship of God. Esa. 29. 13. Mic.
6. 7, 8. Psal. 17. 1. Ezech. 33. 31.

Schisme and diuision. I. Cor. 11. 18.

Confusion. I. Cor. 11. 21.

Affirm.

Prac.

The sorts. The worship of God is either { Inuocation of the Name of God.
Ministry and hearing of the Word.
Administration and receiving of the Sacraments.

Inuocation.

1. Of Inuocation; and that it is to be used. 1. Thel. 5.

17. Luk. 21. 36. 1. am. 4. 2. Dan. 6. 10.

The things generally { Essentiall.

required in Inuocation,

are partly { Accidentall.

1. To whom.

2. In whose name.

Essentiall, as { 3. How, or in what manner.

4. By whose helpe.

5. For what things.

1. To whom; namely, to God, and to him alone, which is prescribed in the first Comandement. Pf. 50. 13. p. 65. 3. Luk. 11. 2. And of him, wee are to conceiue as hee hath revealed himselfe in his Word.

2. In whose name, viz. in the name of Christ. Eph. 3. 12. 1. oh. 16. 24. Dan. 9. 17.

And in his name alone, as being the onely Mediator, as of Redemption, Act. 4. 12. so also of Intercession. 1. Tim. 2. 5.

3. The manner, according to the will of God reueled in his Word. 1. 1. oh. 5. 14. Rom. 8. 27. viz.

Before we call vpon God, wee are to prepare our selues by meditation. Psal. 108. 1. Eccl. 4. 17. | 5. 1.

In the actiō it selfe there { Generally in the soule.

are duties required,

{ Specially

in the

{ Mind.

{ Heart.

Opp.

Negat

Pratt. 2.

Opp. Neglect of Prayer. Psal. 14. 1, 4. Job 21. 15.

Prayer to Saints or Angels. Esa. 63. 16. Act. 10. 26.
Apoc. 19. 10. Ier. 2. 13.

Opp. Misconceiving of God, (and so worshipping they know not what. Ioh. 4. 22.) in respect of
 Nature. As the Anthropomorphites, and ignorant persons, who conceive God vnder the shape of a man.
 Persons. For the true God is the Father, the Son, and the holy Ghost. He therefore who denieth any one Person, doth not worship the true God : as the

Jewes.
1. Ioh. 2. 23.
Turks.

Opp. Not to pray in the name of Christ alone, but in the name and mediation of Saints and Angels.

Opp. To pray amisse. Iam. 4. 3.

Opp. To be rash in speaking to God. Eccl. 5. 1. Eccles. 13.

22.

In

Opp.

Affirm.

Prac. 2.

In the soule generally it is required, that our prayer be speech of the soule, and not of the mouth onely, a lifting vp of our hearts, Psal. 25. 1. and a powring forth of the soule, Psal. 62. 8. a praying in spirit, Ephes. 6. 18. and in truth. Psal. 145. 18.

and therefore } Attention of the
with the } minde.
 } Intent and desire of
 } the heart.

Understanding. Psal. 47. 8. Col. 3. 16.

In the mind is } Faith, that is, with perswasion that wee
required, that } and our prayers are accepted of God
we pray with } in Christ. 1. Ioh. 5. 14. Eph. 3. 12.

In the heart it } Humility in respect of our own unwor-
is required } thinesse. Gen. 18. 27. Luk. 18. 13. Gen.
we pray with } 32. 10.
 } Reuerence towards } Maiesty of God
 } Eccl. 5. 1.

4. By whose helpe, viz. by the helpe of the holy Ghost, who is the Spirit of supplication, and helpeth our Infirmities. Rom. 8. 26, 27. Zach. 12. 10. Ephes. 2. 18.

5. For what things, viz. } Gods glory.
good things onely, Math. }
7. 11. which may concerne } The good of } the Church.
 } our brethre.
 } our selues.

Persons, in respect whereof } Priuate. Math. 6. 5,
Prayer is either } 6.
 } Publike. Math. 18.
 } 20.

Place: for wee } Openly. }
may pray in } 1. Tim. 2. 8.
all places, both } Secretly.

Time, for wee are to pray at } Ordinarily, at
waies. 1. Thes. 5. 17, 18. Ephes. } set times. Psa.
6. 18. that is, both } 55. 17. Dan. 6
 } 10.
 } Extraordinari-
 } ly, as occasio
 } is offered.
 } Col. 3. 17.

The things Accidentall, are
the circumstances of } Opp.

Negat.

Prat. 3.

Opp. Not to pray from the heart, but with the mouth
only: a lip-labour. Hof. 7.14.

Wandering thoughts.

To pray with { Fained lips, the desire and intent of the
heart, not agreeing with the words of
the mouth. Psal. 17.1. Psal. 78.36.

Knowledge. Mat. 20.32.

Opp. To pray without { Faith, Rom. 10.14.

With a conceit of our owne worthi-
nesse. Luk. 18.9, 11.

Opp. To pray { With lesse reuerence, than if we spake
to a mortall man.

Opp. To pray for euill and vnlawfull things: for that
is to make God the author of euill.

The

Affirm.**Prac. 2.**

The things specially required, are such as concerne the

seuerall kinds
of Inuocati-
on, viz.

Prayer:

Thanksgi-
uing:

which in vse are to be
ioyned. Colof. 4. 2.
Phil. 4. 6.

In Prayer,
three things
are required:

Sence of our want. Psal. 63. 2. Iam. 1. 5.
Ioh. 7. 37.

Feruency of desire, to haue our want
supplied. Iam. 5. 16. Lam. 2. 19. Rom. 8.
26. | 15. 30.

Speciall faith in the promises made to
our prayer; that is, that our particular
requests shall bee granted vnto vs.
Mat. 21. 22. Mark. 11. 24. Iam. 1. 6.

The things
specially re-
quired in
thanksgiuing,
belong to the

Action it selfe,
wherein are
required

Thankfulnesse. Colof.
3. 16. Psalm. 9. 1.
| 111. 1.

Chearefulnesse. Phil.
1. 4. Psalm. 9. 2. |
100. 1. | 81. 1.

Object: for we are to giue thanks for all
things, and in all estates. 1. The. 5. 18.
Ephes. 5. 20.

2. Of the Ministry of the
Word; where we are to con-
sider the duty of the

Minister, in reading and
preaching the Word
of God.

People, in hearing the
Word.

Negat.

Prac. 2.

Opp. To neglect the duty of prayer. Iam. 4. 2.

Opp. to pray	{	Without feeling, as	{	Secure persons, that feele no want. Apoc. 3. 17, 18.
		Coldly.		Proud persons, that think themselves full. Luk. 18. 9. 1. 55.
		Without faith. Iam. 1. 6, 7.		

Opp. To neglect the duty of thanksgiving. Luk. 17. 17.

To give thanks without	{	Thankfulnesse, and therefore in hypocrisie.
		Chearefulnesse, and so without sence of Gods bountie towards vs.

Not to be thankfull in all estates.

As

Opp.

Affirm.

PRAC. 2.

1820

Preaching. As touching preaching, consider the

Person
Object.
Parts.
Manner.

The person
ought to bee a
Minister: Heb. 5.
4. Rom. 10. 15.
called by

God, and there-
fore indued
with

The Church.

Sufficiency of gifts.

1. Tim. 3. 2. Matt.
13. 52. Mal. 2. 7.

Willingnesse to im-
ploy them. Eſay
6. 8. Rom. 1. 15.

The Object is the Word of God. Deut. 12. 18, 20. as the
onely meanes of this part of Gods worship. 1. Theſ. 2. 13.
1. Pet. 4. 11. 2. Cor. 2. 17. Ioh. 7. 16. 1. Pet. 4. 11.

The parts of preaching:

Explication of the Scripture, by the Scripture, accord-
ing to the analogie of faith. Neh. 8. 9. Rom. 12. 6.

The right diduction, or collection
of doctrines and obſervations out
of the text.

Orthotomy, or
right diuiding
of the Word,
1. Tim. 2. 15.

(which is partly

Application of the
to the vse
of the hea-
rers, by
the way of

Doctrine.

Confutation.

Luk.
12. 41

Exhortation.

2. Ti-
mot.

Reprooffe.

3. 16.

Consolation.

Opp.

Negat.

Prac. 2.

Opp. Intruders into the Ministry, not called. 1er. 14,

14, 15.

Nor furnished with gifts. Esa. 56. 10. Mal. 2. 9. Hof. 4. 6.

Or not willing to imploy them. Mat. 5. 17.

Errours.

**Opp. Teaching other doctrine
than is contained in y Word.**

1. Tim. 1. 3. | 6. 3. 23

**Fables and inuentions of
men. 1. Tim. 1. 4.
| 4. 7.**

**Making merchandize of Gods Word, or mingling it with
the doctrines and inuentions of men. 2. Cor. 3. 17.**

1er. 23. 28.

The

Opp.

Affirm.

Prea. 2.

189071

The manner of preaching, viz. In

Demonstration of the Spirit. 1. Cor. 2. 4. Mic. 3. 8. that is, of spiritual graces, both of the **Ministry.** **Person.**

Simplicity. 1. Cor. 1. 17, 31. | 2. 4, 5.

Sincerity. 2. Cor. 4. 2. | 2. 17.

Integrity. 2. Cor. 2. 17. | 4. 2. 2. Tim. 2. 15, 1. Thes. 2. 4. Gal. 1. 10.

Fidelity, without respect of persons. Deut. 33. 9. 1. Cor. 4. 3. 1. Ier. 33. 28.

Iudgement and discretion. Mich. 3. 8. Mat. 24. 45.

Gravity. Tit. 2. 7.

Authority & power. Mat. 7. 29. Mic. 3. 8. Tit. 2. 15.

Courage and freedom of speech. Ier. 1. 8, 17. Ezech. 3. 8, 9. Ephes. 6. 19, 30.

Zeale of { **Gods glory.** Ioh. 7. 18. Mal. 2. 2.
The saluation of the people. 2. Cor. 11. 2. Gal. 4. 19. 2. Cor. 2. 15.

The

And these are to be performed, both

The duties which concerne the hearing of the Word. Luk. 8. 18.

Carnall security, which maketh men come to the hearing of the Word, without any desire or care to profit: this maketh hearers like the high way. Luk. 8. 12.

Impenitency, which causeth men to come without purpose of amendment but rather with purpose to go on in sinne, whatsoever the Minister shall say to the contrary. We must purge the vessell of our heart, before it will bee fit to receiue the pure liquor of Gods Word. 1. Pet. 2. 1, 2. and we must plough vp the fallow ground of our harts, before the seed of Gods Word be cast into it. Ier. 4. 4. 1. Sam. 1. 21.

Worldly cares, which cause men to receiue y seed as it were among thorns. Luk. 8. 14. Ier. 4. 4. Ezek. 3. 31.

Excesse in diet, surfering and drunkenesse. Luk. 21. 34.

Conceit of our owne knowledge: that we may heare with meeknesse. Ia. 1. 21. Psal. 25. 9. Prou. 26. 12.

Preiudicate opinions, that wee may heare with docility. Luk. 18. 34.

Hypocrisie, which maketh men like the stony ground. Luk. 8. 13.

Curiosity, that wee may come to learne, rather than to iudge & censure. Act. 17. 30, 31.

Hatred of the Ministers person, or mislike. 1. King. 22. 7, 8.

Itching of y eares, & affectatiō to heare such as delight the eares, and please their fancies. 2. Tim. 4. 3. Mica. 2. 11.

Schismaticall affectation to heare some Ministers, and in comparison of them, to contemne others. 1. Cor. 1. 11, 12. | 3. 4.

D The

Before we heare. Preparation. Exod. 19. Eccl. 4. 17. looking to our feet, that is, affections. This preparation consisteth in

Remouing the impediments, as it were the putting off our shoes. Ex. 3. 5. as

Vsing helps. See A.

While we heare. B.

After wee haue heard. C.

And these are to be performed, both

The

... to the place of Gods presence, to appeare before him.

Whither we goe, to wit, to the place of Gods presence, to appeare before him.

To what end, to } Performe an holy and vpright service vnto God.
 } Use religiously the meanes of our saluation.

Meditation,

A.
 The helps which we are to use, are

What our wants be, in regard of } Knowledge: that wee may come with hungering and thirsting desires to the hearing of the Word. 1. Pet. 2. 2.
 } Faith:
 } Obedience, &c.

How necessary, profitable and effectuall the Word of God is, for relieuing our wants:

Prayer for

The Minister, that God would assist him, and direct him by his Spirit, &c. Ephes. 6. 9. Col. 4. 3.

Our selues, that the Lord would illuminate our mindes, open our hearts, strengthen our memories, subdue our affections, transforme our liues into the obedience of his truth, &c. Psal. 119.

B. Duties

Affirm.

Prac. 2.

Negat.

B. Duties while we heare:

1. To set our selues in Gods presence, and to behaue our selues as before him. Act. 10. 33.

2. To acknowledge the Minister to be the Embassador of God, 1. Cor. 5. 20. and to heare the Word preached, as the Word of God. 1. Thes. 2. 13. Deut. 32. 3. Ionas 3. 5.

Reuerence and feare. Esa. 66. 2:

Silence. Men are silent to heare but their Superior speake. Iob 19. 9.

Readinesse and desire to learne. Act. 17. 11.

Attention. Act. 8. 6. Luke

4. 20. | 19. 48. | 8. 8.

Faith. Heb. 4. 2. Act. 13.

48.

Alacrity, & not with wearinesse.

And not

With wandring mindes. Ezech.

33. 31.

Reading, or being otherwise occupied.

Sleeping. Act. 20. 9.

3. To heare with

Constancy, not departing before the end.

Meekenesse and submission, Iam. 1. 21. accommodating our selues to euery part or passage of the Sermon; as when the Minister

Teacheth, with teachablenesse to learne.

Confuteth, to lay aside our error, that wee may be found in the faith. Tit. 1. 13.

Exhorteth or reproveth, &c. to receiue the words of exhortation Heb. 13. 33.

Prou. 15. 31, 32.

Not as Act. 5. 33. | 7. 54. | 22. 22, 23.

4. To receiue it into a good and honest heart, with desire to retaine it, and with purpose to practise it. Luk. 8. 15. Not as Eze. 33. 31, 32.

5. To lay it vp in the treasure of our hearts. Luk. 2. 19. 51. Prou. 4. 21. and to heare for afterwards. Esa. 41. 23.

Not to let it slip from vs. Heb. 2. 1.

Affirm.

Prac. 2.

C.
Duties after
wee have
heard. To

{ Meditate of that which we have heard, and as it
were, to chew the cud. Act. 17. 10, 11. Psalm. 1. 2.
Conferre with others, especially such as are com-
mitted to our charge. Deut. 6. 7.
Call it to mind as occasion shall be offered; and not
to be hearers of forgetfulnesse. Iam. 1. 25.
Endeuour to practise it. Luke. 8. 15. | 6. 48. | 11. 28.
Iam. 1. 22.

3. The administration and vse of the Sacraments.

Wherein wee are to fol-
low the direction of
Gods Word, viz. that
wee vse

{ Those Sacraments, and no other, which
the Lord hath instituted in his Word.
Them after that manner which God
hath prescribed in his Word.

The Sacraments of the New Testament
(for the Old appertaine not to vs) are

{ Baptisme.
The Lords Supper.

In the right vse of Baptisme, there
are duties required in the

Party bap-
tizing in
whom it is
required,
that he

Be a lawfull Minister.

{ Do administer
it according
to Christs inti-
tution: where
consider

What,
viz. the

{ Element, which is
water onely.

{ Sacramentall Word.

{ To whom, viz. to
those who are
within the cove-
nant, whether

{ Grown
persons,
Infants.

Party baptized, viz.
faith and repentance,

{ Truly professed, by him that is of
yeeres.

{ Promised in behalfe of the Infant,
and performed when he comes to
yeeres.

People,

{ To be present to receiue the party baptized, in-
to the congregation.
To ioyne in prayer for the party baptized.

Otherwise

Negar.

Prac. 2.

Otherwise we { Build vpon the sand. Luk. 6. 49.
Aggrauate our sinne, and encrease our
punishment. Ioh. 15. 22.

To these the Papists adde siue other,

The Papists permit priuate persons, yea Midwiues,
to baptize.

The Papists adde Oyle, Salt, and Spittle, &c.

The Papists suppress it in an vnknowne language.

Opp. To breake the Vow of Baptisme.

Opp. To depart.

D 3

1. Cor.

1. Cor. 11. 23. In the right use of the Lords
Supper, there are duties required in

The Minister,
that hee admin-
ister it accor-
ding to Christs
institution :
where consi-
der

The faithfull among
the people, viz. to

What he is to
administer, viz. { The elements, } Bread,
both { wine.
The Sacramentall Word.
How, with such sacramentall rites and acti-
ons as were ordained by Christ.

To whom, to the faith-
full in profession at
the least: And not to { Profane persons.
Heretikes, or excō-
municate persons,
Such as cānot pre-
pare themselves.

To what
end, that it
might be a { Sacrifice of praise to God.
Memoriall of Christs death.
Meanes to confirme the faith
of the receiuer, &c.

Receiue the Communion when it is administred.

Before, viz. due
prepara-
tion, consi-
sting in { 1. Cor. 11.
28. A tri-
all of our
selues, { God, in
regard
of our { Know-
ledge.
Faith.
Repē-
tance.
how wee
stand to. { Neighbours, in re-
gard of brother-
ly loue.

Prayer, { Confessing our
sins and wants.
Desiring Gods
blessing vpon his
owne ordinance.

Receiue it
worthily.
Whereun-
to are du-
ties requi-
red

At the
Commūiō
some
thing
is to be { Considered: the sacramentall v-
nion of the signe, and the
thing signified.
Done, viz. the { Faith.
Bread and the { Thāksgiuing,
Wine are to { and shewing
be receiued { forth y death
with { of Christ.

After-
wards, { Be thankfull to God.
Labour to feele the fruite and
benefit of the Sacrament.
to { Performe y repentance, which
in the time of our preparation
we either purposed or promist.

Negat.

Pres. 2.

The Papists withhold the Cup from the people.
The Papists powre water into their wine.
They mutter the words as a charme over the bread.

They use di- vers gesticula- tions, partly	{	Ridiculous.	{	Elevation. Adoration. Carrying about	{	the Bread.
		Idolatrous, as				

The Popish Priests distribute nothing to others, but are
the onely receivers in their priuate Masses.

The Papists consecrate their Eucharist, that it may bee	{	Adored and carried about in pompe, and not to be recei- ued.
		A sacrifice propitiatory for the quicke and the dead.
		An Idoll which they worship in stead of Christ.

D 4

And

Affirm.

Præf. 2.

And these were the parts of Gods worship.

Now follow the { Addition of Gods } Circumstances
worship; as the { Ceremonies }
Meanes thereof.

Concerning the circumstances
belonging to Gods worship, and
the ceremonies therein to be
used, we are to follow the gene-
rall rules of Gods word, namely,
that all things be done

To edification. 1. Cor.
14.26.

Decently. 1. Cor.
11.13.

According } 1. Cor.
to order. } 14.40.

Prayer, Fasting see my Treatise thereof.

The meanes of } The Mini-
Gods worship, } stery of
especially of } the Word
and Sacra-
ments, as
the

Preparation and education
of Ministers in schooles
of learning. 1. Sam. 10.5.
19.20. 2. King. 4.38.

Preseruation and sufficient
maintenance. Deut. 12,
19. 1. Tim. 5.17. Gal. 6.
6,7.

The

Affirm.

Ex. 3.

Negar.

The third Commandment.

The Affirmative part;

Commanding vs to sanctifie
the Name of God. Matth. 23. 9.
Pfal. 29. 2.

The Negative part;

Forbidding to take the Name of
God in vaine; that is, to profane
it, or pollute it.

The speciall duties of sanctifying Gods Name,
are the vsage of Gods Name holily,

According
to the se-
uerall ac-
ception
of Gods
Name,
which sig-
nifieth
either

That
wherby
hee is
named,
that is,

Knowne, as

After an especiall
manner, according
to any almost of the
former acceptati-
ons, and that is, by
swearing.

Meanes
wherby
hee is
knowne,
which
are ei-
ther

Peculiar
to his
Church,
as the

4. Word of
God. Act.
9. 15 | 31.
33.
5. Religion
of God,
prescri-
bed in his
Word.
Mic. 4. 5.
1. Kin. 5.
3. 5.

6. Common to all, as the
workes of God, for
God is known by his
works, as men are by
their names. Rom. 1.
19. 20. Exod. 34. 7. Pf.
58. 11, 12.

Affirm.

Prac. 3.

1. As the name of God signifieth God himselfe, and his attributes.

Hearts, &
Pet. 3. 14.
15. by

Thinking and conceiuing of
God and his attributes, holily
and reuerently.
Acknowledging, beleeuing, and
remembering effectually God
and his attributes.

Thus wee
are to fan-
cise the
name of
God, in
our

Mouthes,
by

Confessing, and professing God
and his attributes. Rom. 10. 10.
1. Pet. 3. 15.
Speaking holily and reuerently
of God and his attributes.

Liues, by a conuersation answerable to the
effectuall knowledge of God and his attri-
butes. Deut. 28. 58.

2. As the Name of God signifieth his glory.

Desire of Gods glory.

Hearts, by
a true

Purpose and intent thereof.
Mal. 2. 2.

Thus wee
are to fan-
cise the
name of
God, by
glorifying
him in our

Mouthes,
by ma-
king the
glory of
God, both
the

Matter of our speech: for by gi-
uing praise and thanks to
God, we glorifie him. Psalm.
50. 23.

End of our
speech, by
uttering

Necessary truth.
Iosh. 2. 19. Col.
4. 6.

Sauory speeches.

Doing all things to the glory of
God. 1. Cor. 10. 31.

Lines, by

Bringing forth
the fruits of
good workes:
for thereby we

Glorifie God
our selues.
Iohn 15. 8.
Cause others to
glorifie him.
Math. 5. 12.
The

Negat.

PRAC. 3.

The speciall vices.

To entertaine base, vnreuerent and vngodly thoughts, concerning God and his attributes. Psal. 50. 27. this is to blaspheme God in our hearts. Job 1. 3. Psalm. 14. 1. | 10. 11. Rom. 1. 21.

Not to know God, &c. effectually. Rom. 2. 4, 5.

Not to confesse God and his attributes before men. Mat. 10. 33.

To speake of God, { Vnreuerently. } Psalm 78. 19, 20.
or his attributes { Vnholyly. } Exod. 5. 2.

Not to sanctifie God in our liues. Num. 20. 11. Tit. 1. 16.

Pride, and vaine-glory. Gen. 13. 4.

Neglect of Gods glory. Rom. 1. 21.

To suppress the praises of God, and to be vnthankfull to him. Luk. 17. 17.

To blaspheme the name of God. Leuit. 24. 11.

Opp. Truth { Dissembled, or suppressed. Ioh. 9. 22. | 12. 42, 43.
{ Denied. Mark. 14. 68.
{ Oppugned. Act. 26. 11. 1. Tim. 1. 13.

Idle. Math. 12. 36.

Speech, { Vnsauoury. Col. 4. 6.

By our sinnes, { Dishonour God. Rom. 2. 23.

to { Cause his name to bee blasphemed.
Rom. 2. 24. 2. Sam. 12. 14. Tit. 2. 5.

Affirm.

Prac. 3.

3. As the Name of God signifieth his titles,

which we use by } Vpon vs, when wee are called af-
taking them } ter Gods name, and his name is
called vpon in vs. Genes. 4. 26.
Esa. 43. 6, 7. Act. 11. 26.

We sanctifie the Name of God
in our speech and writings,
when it is mentioned

In a matter serious.

After a reuerent man-
ner.

To a good end.

And here-
unto is
referred
Blessing
of

[God, Rom. 9. 5. | 1. 35. 2. Cor. 13. 1. 1am. 3. 9.

Generally is required of all. Mat.
5. 44. Rom. 12. 14. and here to
salutation is referred. Gen. 47.
7. 10. Iudg. 6. 12. Rom. 16. 16.
Mat. 5. 47.

[Me, which

After a peculiar manner is to
bee performed by Superi-

[Parents. Gen. 27.

27. | 49.

ours. Ministers. Num. 6.

Heb. 7. 23, 24, 25.

7. as by Magistrates. 2. Sam.

6. 18. 1. King.

8. 55.

We sanctifie the Name of God and of Christ our Sau-
our, which we take vpon vs, professing our selues Christi-
ans, and the children of God, when wee walke worthy
our calling. Ephes. 4. 1. Tit. 2. 10. 2. Tim. 2. 39. Eph. 5. 3.

Neuer

Negat.

Præf. 3.

Never to make mention of God, which is a signe that he is not in mens thoughts.

In a matter light and ridiculous, as in sport, jests.

To mention it as a misse, as } After a manner { Vnreuerent and carelesse
Superstitious.

To a wicked end, } Charmes and Exorcismes. Act. 19. 13.
Wicked sentences, which begin, *In nomine Dei. Amen.*
Erroneous doctrines. Ier. 23. 25.

Opp. Cursing. Rom. 12. 14.

Salutation, } Neglected in due time and place.
Abused to } Hypocrisie, where it is not sincere and from the heart.
Malicious purposes. 2. Sam. 20. 9.
Math. 26. 49.

Name of Christ, as it is taken upon men, profaned, Gen. 6. 2. which is a fault either } Common to all wicked persons which call themselves Christians.
Peculiar to the Iesuites, who vnder the name of Iesus, serue Antichrist.

Affirm.

Prac. 3.

4. As the Name of God doth signifie his Word.

Meditation thereof,

Hearts, by
a holy

Desire, study and
care to know and
practise it.

Psal. 119.

This (to
omit the
holy and
pure vse of
it, in the
preaching
& hearing
thereof, of
which we
spake in
the 2. Cō.)
we are to
sanctifie
in our

Words and writings,
by applying it to those
vses for which it is
profitable. 2. Tim. 3.
16. to ourselues, or o-
thers, for the

Information of the
iudgement, by do-
ctrine and confuta-
tion.

Reforming of the
life & affections,
by admonitiō, ex-
hortatiō, reproof,
consolation.

Deedes, by obeying it from our hearts. Rom.
6. 17. Luk. 11. 28. Ioh. 13. 17.

5. As the Name of God signifieth his religion.

This are we to sanctifie by a con-
uersation answerable to the Religi-
on which wee professe, Tit. 2. 11,
12, 13. Ephes. 4. 20, 21, 22, 23, 24.
| 5. 8, 10, 11. This being the right
way, Esa. 30. 21. Act. 9. 2. wee
are to walke in it, Mic. 4. 5. and
that

Vprightly, in re-
spect of God. Psal.
119. 1. Gal. 2. 14.
Gen. 17. 1. Inoffensively, in
respect of men. 1.
Cor. 10. 32. Heb.
12. 13. Phil. 1. 10.
Act. 24. 14, 15,
16.

The

The Word of God is professed in the

Th
of G
in va
our c
on is
able
prof
wh
wall
spec

Negati

Prat. 3.

11111

Heart, when wee haue neither desire to know it, nor care to keepe it.

Vaine and vnprofitable as when it is read in an vnknowne language, or so sung, that it cannot bee vnderstood. Psalme: 47. 7.

Words & writings, when it is abused to vse either Iudgement, as for the Confutation of the truth. Confirmation of errors.

Enill, in respect of Impenitency. Psal. 50. 16, 17.

Manners, as too Scoffes and iests.

Charmes and enchantments. Deut. 18. 11, 12.

Deeds, when we doe not obferue it to doe it, Leuit. 24. 16, 17, 22. either through Neglect. Malac. 1. 12.

Contempt, which is a kind of blasphemy, Amos 2. 7. Prou. 30. 9. Num. 15. 30, 31.

Worldly respects. Phil. 3. 18, 19.

God, in hypocrisie, 2. Tim. 3. 5. pretending the profession of religion to their Wicked respects. Mat. 23. 14. 1. King. 21. 9. 2. Sam. 15. 8. Math. 23.

Thus y name of God is take in vaine, when our conuersation is not agreeable to our profession : as

when men walke in respect of Me, offensive-ly : and thus the name of God is profaned by the Dissolute and wicked life of carnall-gospellers. Rom. 2. 24. Offences of the godly, 2. Sam. 12. 14. and those y would seeme forward professors.

Creation, in respect whereof hee is called the Creator, & Administration, in regard whereof he is called the Gouvernour and Iudge of the world.

In them may acknowledge the wisdom, power and goodnesse of God. Rom. 1. 19. 20. Psal. 19. 1.

Knowing him by his workes, may glorifie him as God. Rom. 1. 21.

Acknowledging in the the workmanship of God, may speake honourably thereof. Psa. 139. 14. Gen. 1. 31.

Holy meditation and mentioning of them, to imitate, wee may follow.

Our good, that what the Scripture hath taught vs in them, to

Our good, that what the Scripture hath taught vs in them, to

Pure use, sanctified by The Word & Prayer.

Pure use, sanctified by The Word & Prayer.

Pure use, sanctified by The Word & Prayer.

Pure use, sanctified by The Word & Prayer.

Pure use, sanctified by The Word & Prayer.

Pure use, sanctified by The Word & Prayer.

Negat.

Prac. 31

mnna

Call upon God
for his
grace, nois
ring out
to his
mercies

Not to acknowledge God by his crea-
tures.

Not to glorify

In respect
of Gods
glory.

Knowing him by them,
him as God.

not to glorify

Opp.

To deprave or deride (like *Momus*) the
workes of God.

In regard of our good, to imitate that in them, which
the Scriptures teach vs to shun.

Scrupulous. Rom. 14. 23.

Without
or besides
the Word,
being

Without
or besides
the Word,
being

Superstitious

Ascribing sanctifica-
tion to them, as, to
holy water, salt,
candles, bells.
Abusing them to di-
vination. Deut. 18.
10. Esa. 47. 13. Jer.
10. 2.

the Word,
is the vsc

Contrary to the Word, abusing them
as instruments vnto sinne, as our
bodies to fornication, our meate and
drinke, to surfetting and drunken-
ness.

Opp. To the vsc sanctified by

Crauing Gods blessing in the
Prayer, the profane
e, without
Returning thanks to God the
giuer of them.

E

The

are called in general by the name of

The workes of administration, (which in a generall sense are called the iudgements of God) are exercised in

Determining doubts, which by men cannot sufficiently bee decided, viz. Lots, Prou. 16. 33. as in

Deciding controversies. Pro. 18. 13.

Elections. 1. Sam. 10. 12, 24. Act. 1. 23.

Dividing inheritances. Numb. 26. 55.

Finding out a secret offendor. Iosh. 7. 14.

Call vpon God for his direction, referring our selues to his iudgement. Act. 1. 24.

Rest well pleased in the sentence of God.

Giving thanks. Psal. 134. 6. 86. 12, 13.

Declaring Gods benefits. Pl. 66. 16. 71. 3, 18.

Referring the to Gods glory, and the good of our brethren. Luk. 19. 13.

Being moued to repentance thereby. Rom. 2. 4.

Reioyce with them. 1. Cor. 12. 26. Praise God for them. Ial. 3. 5. 27. Gal. 1. 23.

Bee humbled vnder the hand of God. Job. 1.

Patiently and bankfully to beare then lob.

To learne obeience by that we suffer. Heb. 5. 8.

Be terrified (by their example) from sinne. Iosh. 12. 20. 1. Cor. 10. 6. Rom. 11. 30, 31.

Condole with y^e faithfull. Ro. 12. 15. Magnifie the iustice of God in punishing the wicked. Pl. 8. 11, 12.

Iudg. 5. 31. Lots

Assigning

Rewards and blessings, hereof we are to haue a pure vse, whether bestowed vpon

Our selues that is, to bee thankfull for them, and to testifie our thankfulness, by

Words, in
Deed, by

Others: viz. to

Punishments & crosses, which more specially are called iudgements: whereof also we are to haue a pure vse, whether laid on

Our selues, to

Others, to

Negat.

Prat. 3.

Lots abused, in { Casting of fortunes.
The game called Lottery.
Those games of Dice and Cards, &c.
which wholly consist in chance: for
in toyes and sports we are not to ap-
peale to the immediate iudgement of
God. Prou. 16. 33.

Not to be thankfull to God for his benefits,

Not to testifie our
thankfulnesse:
but rather to { Assume the praise to our selues.
His dishonour.
Abuse Gods
blessings to { Harme of others.
Impenitency.

To enuy the graces of God in others.

Not to be humbled vnder the hand of God. Ier. 5. 3. Esa.
32. 12, 13.

To be impatient and to murmur.

To be incorrigible. Esa 35 Ier. 2. 30.

Not to be warned by the iudgements of God vpon o-
thers. Dan. 5. 22. but rather to be pleased with our selues,
that we are not so afflicted Luk. 13. 12, 3.

To reioyce at the afflictions of others. Iob 31. 29.

Affirm.

Prac. 3.

Of Othes.

1. In generall.

The Name of God is to be sanctified by a lawfull Oth.
Where consider two things: First, that wee are to sweare
upon iust occasion. Deut. 6. 13. Psal. 63. 11. Esa. 45. 23.
Secondly, that we sweare lawfully.

Obiect: for we are to sweare
by the Lord alone, Esa.
65. 16. Ierem. 12. 6. Either

Directly.

Indirectly, the inuocation & at-
testatiō referred to God, though
something else be named.

To that which is true.

Truth, Rom. 9. 1. that is,

Truly, *Ex animi sententia*, 2. Chr.
15. 15.

Righteousness, promising by Oth lawfull things onely.

Duties required in a lawfull Oth, respect the

Maner, for we are to sweare, Ier 4. 2. in

Judgement,

Discerning the
necessity of
our Oth, in re-
spect of the

Person
Thing
End, for

Imposing it.

Not beleeuing a necessary
truth without it.

Thing which cannot otherwise bee
proued.

Gods glory.

The good
of
Our selues.
Others.

Duly weighing the conditions & circumstances. Gen.
24. 5. Iosh. 2. 17, 18, 19.

End, for
we are so
to sweare,
that

God may haue glory by the manifestation, or con-
firmation of a necessary (but hidden) truth,
which otherwise could not bee demonstrated.
Iosh. 7. 19.

Our neighbour may be satisfied, controuersies may
be ended. Heb 6. 16.

Our owne innocency cleered, Exod. 22. 1. and our
duty discharged. 1. King. 8. 3. 12.

To

To refuse altogether to sweare, with the Anabaptists.
To sweare vnlawfully.

To sweare by any thing besides God, Ier. 5. 7. Zeph. 1. 5. vsing Othes

Ridiculous: as By-Lakin, &c.
Pharisaicall, by creatures, as Light, Fire, &c.
Popish, as by Saints: *Mary, Iohn, &c.*
Idols, as Masse. Rood. } Amos 8. 14.
Heathenish by the gods of the Gentiles, 1. King. 19. 2. *Meberle, Medius Fidius, &c.*
Blasphemous, as by all the parts and members of Christ.

Opp. to sweare

To sweare to an vnlawfull thing, which either

To that which is false. Leuit. 19. 12.
Falsely, with a mind to deceiue. Ps. 24. 4.
Is apparently vnlawfull at the time of the Oth. 1. Sam. 25. 21, 32. | 28. 10.
Afterwards proueth to be vnlawfull. Mark. 6. 23, 25.

Opp. To sweare

Without necessity, as they vse to doe, who sweare ordinarily and commonly: this is to pollute the Name of God, and to make that common, which he hath sanctified and extolled aboue all things. Math. 5. 37.
Iam. 5. 12. Eccles. 23. 8.
Rashly and vnaduisedly. Leuit. 5. 4.
1. Sam. 14. 39, 44. as those which sweare in heate and choler.

To sweare to

No end, vainly, & through a foolish custome, without regard of Gods glory, or good of their brethren, or discharge of their duty.
An ill end, as
For a brauery, that they may glory in their shame, & garnish their speech with the pollution of Gods Name.
To falsifie the truth, and to win credit to a falsehood.

Affirm.

Prac. 3.

2. In speciall.

There are two distinctions of Othes.

Assertory, wherein some
truth is auouched, and
that, if it bee

Certaine & known, sim-
ply that it is so.
Supposed, according to
our opinion, that wee
thinke so.

1. An Oth is either

Promissory, whereby we truly
promise some lawfull thing
which is in our power, cal-
ling vpon God not onely as
our witnesse and Iudge, but
also as our surety, that wee
will performe it. Heere foure
things are required:

1. That the thing be
lawfull.
2. That it is, and will
be in our power.
3. That wee haue a
true and vsfained
purpose to per-
forme it.
4. That wee doe in-
deede performe it,
Num 30.2. though
to our owne hin-
derance. Psa. 134.

3. An Oth is either

Publike.
Priuate.

Opp.

Opp. To auouch
that to bee

True, which we know to be false,
Cerraine, which we know not to be
true.

Opp. To
promise
by Oth
that which

1. Is not lawfull, which is to sinne with an
high hand, and with a desperate resoluti-
on to doe ill.

2. Is not
in our po-
wer, w^{ch}
either

Appareth so at the first; and so
cannot be promised by Oth,
without extreme profanesse.
Proueth so afterwards; & ther-
fore cannot be promised sim-
ply, without great rashnesse.

3. We doe not meane to performe: which
is to sweare deceitfully. Psal. 24. 4.

4. Which wee doe not performe, being a
thing lawfull, and in our owne power;
and this properly is called Periurie.

Impossible, our Oth doth not
bind vs.

But if it be

Vnlawfull, wee are bound to
breake it: otherwise we adde
sinne to a sinne.

Affirm.

Prac. 3.

In publike Othes, cō- sider the duty of him that	{	Impoſeth it, viz. that he ſo	{	Truth.	
		impoſe it, as that the Oth		Judgement.	
		may be taken in		Rightcouſneſſes.	
{	Depoſeth: that the conſideration of	{	Aſſer- tory.		
				the publike place or ſeat of iudge	Promiſſ- ſory.
				ment, make him the more reue- rently and circumspectly performe the generall duties, both in Othes.	

A private Oth may be taken only vpon neceſſity. Mat.
5. 37. for what is redundant, aboue yea or nay, in our ordi-
nary talke or communication, is of euill: and conſequent-
ly private Othes muſt be rare and reaſon.

To Promiſſory Othes we are to referre Vowes, which
are Promiſſory Othes, made to God voluntarily, concer-
ning the performance of ſome certaine thing which may
be acceptable to God, either for the confirmation of our
faith in Prayer, or for the ſtrengthening of our reſolution
in the performance of ſome good thing which wee pur-
poſe.

Duties requiſed in Vowes, belong either to the	{	Making	{	of them. Pſal.
		Performing		76. 11. Eſa. 19. 21.

Thoſe which belong to the making of a vow, concerne the	{	Obiect, which is God alone, Pſal.
		76. 11.
		Manner. A. End. B.

Opp.®

Negat.

Præ. 31

num.

When it is not necessary.

Vpon men of no credit, who make no conscience of an Oth.

Opp. To
impose an
Oth,

In matters of no moment.

Tumultuously and in haste.

Iniuriously, especially in a capitall cause, to make the party accuse himselfe.

Against his conscience, when hee knoweth that it

Is false.

Will not be performed.

Affertory, contrary to conscience, for

Malice.
Fauour.
Hire.

1. King. 31. 13.
Mark. 14. 56.

Opp. To
depose in
an Oth

Promissory, contrary to a mans purpose: as when being chosen to publike places, or admitted into societies, men take Othes, onely because it is the custome and manner that they should sweare, not because they meane to keepe their Oth.

To sweare in our
communication,

Without necessity,

Rashly.

Profanely. Ier. 23. 10.

Ordinarily and commonly.

The Papists
vow to Saints,
both

Themselves: as to *Augustine, Francis, Dominick, &c.* as the Nazarites were wont to vow themselves to God. Numb. 6.

Other things; as Oblations, and Pilgrimages, &c.

Those

A. Manner, for it must be made in

Truth, & therefore must be { Sincere. 2. Chron. 15. 15.
Voluntary. Deut. 23. 23.
Be his owne man.
Haue the consent of his gouernour. Numb. 30.

Person vowing, that either hee { Absolutely, which are renewings of our Vow in Baptisme. With restraint of circumstances: as to giue so much almes weekly; or to pray so oft daily, &c.

Righteousnesse, both in respect of the { Thing vowed, that it be lawfull & acceptable to God: as Things good and commanded: of such, Vowes are made

The vse, or forbearance of things indifferent, as we haue found the same profitable or hurtfull to vs.

Iudgement, so as the party cleerly discerneth it to be a thing: 1. lawfull and acceptable vnto God: 2. in our power, either naturally, or by the assistance of Gods grace promised to vs: 3. profitable.

B. End of the

Vow, which is, to confirme our { Faith in Prayer. 1. Sam. 1. 11.
Resolution in good things.

Thing vowed, w^{ch} must bee referred to the { Glory of God, as Vowes Eucharisticall, sacrifices of praise, gifts to be bestowed to godly vses. Ps 66. 13, 14. | 61. 8. | 132. 2, 5. Leuit. 27. 16. Gen. 28. 20, 21.
Good of our brethren: as Vowes of charity and mercy towards the poore.

Our profit: as the Vowes of { Sobriety, of fasting and abstinence.
Humbling our soules. Nu. 30. 14.

Repentance, as of { Amending our liues, in Foraking our sinnes, with the occasions thereof. Stirring vp our selues to the performance of our duties.

Opp.

Opp. Vowes

Hypocriticall: when men doe not truly purpose to performe them: such as hypocrites make in the time of aduersity, to deceiue God, Psal. 78. 36.

Forced: as of some young persons, which against their will are thrust into Monasteries, and made to vow single life.

The Vowes of children entring into a Monastery, against the will of their parents, are held firme among Papists: as Mat. 15. 5, 6.

Opp. To vow { Simply euill. } Such are Monasticall things either { Euill to vs. } Vowes.

Opp. To { Lawfull and acceptable to God Deut. 23. 18. }
vow that { as the Vow of voluntary pouerty. }

which ei- { In our owne power: as the Vow of single ther is not- } life, in them that haue not the gift of continency.

or wee { Profitable, as going on pilgrimages, &c. }

know it { Vowes therefore indefinitely conceiued, (as that of whether they will be lawfull, in our power, or profitable. Jephthe, Iudg. 11. 31.) are vnlawfull, because we know not }

Glory of { To superstitious and idolatrous ends. }
God, but { For their owne glory, with opinion of merit. }

Opp. To
vow with
the Pa-
pists, such
things as
serue nei-
ther for
the

Profit of their neighbor,
but contrary thereto,
as the Vow of

Monasticall obedience, making them renounce all duty to parents, & seruice to their countrey.

Voluntary pouerty, making them drones, &c.

Good of themselves, as { Vow of continency, from whence all the vncleannesse & incontinency of the Popish Clergy proceedeth. }

As

Affirm.

Prac. 3.

As touching the performance of Vowes, the Scripture requireth that we should performe them, or else we commit a sinne, as bad, or worse than Periury, Num. 30. 3. & that without

Delay. Eccles. 5. 3,
4. Deut. 23. 21.

Diminution. Num.
30. 3. Deut. 23.
23.

Provided alwayes,
that the thing
vowed bee

Lawfull.

In our po-
wer.

Otherwise wee have
sinned in vowing, but
wee are not bound to
the performance.

Nothing doth bind the conscience, which is against the Word of God.

Vowes are of 2. sorts: some

Common to all Christians, as the Vow in Baptisme, wherby we consecrated our selves to God, and is more carefully to be performed.

Proper to
severall
men, and
it is ei-
ther a

Renewing of the common Vow, which
is needfull to bee done, when men
come to yeeres of discretion.

New vow,
concerning

Certaine things com-
manded, with limitation of
circumstances.

Things indifferent, to bee
vsed or refused, as wee
have found them by ex-
perience to bee pro-
fitable or hurtfull for
vs.

Not

Negat.

Præf. 3.

inimA

Not to performe lawfull Vowes, being in our power.
To vse delay, which argueth vnwillingnesse.

To performe it by the halues, which argueth doubling,
as in *Ananias* and *Saphyra*. Act. 5.

To thinke ourselues bound to performe ynlawfull or
vnpossible Vowes. Iudg. 11. 35. 39.

To pretend we cannot performe the Vow of Baptisme,
and such like lawfull Vowes, when we will not

Not to performe the Vow of Baptisme, or those wher-
by it is renewed:

Or any other lawfull or profitable Vow, which is in our
power to performe, if we will.

The

Affirm.

Prac. 4.

The fourth Commandment.

The Affirmative part,

Commanding vs to remember the Sabbath to sanctifie it. Esa. 56.2.

Whence two things are
to be considered:

1. That we must sanctifie the Sabbath.
2. That we must be mindfull and carefull
of it to sanctifie it.

To the sanctification of the Sabbath
two things are required: viz.

Rest, which is signified in
the word Sabbath.
The sanctifying of that rest.

The rest which is
required, is partly

Outward, from bodily labours, and worldly
businessse. Ver. 9. 10.
Inward, from the seruile workes of sinne.

1. Why it is required, viz as a remedy against distraction.

Buying and selling. Neh. 13. 15.

2. From what workes:
viz workes of our
owne, and seruile
workes, as

Carrying of burthens. Ierem. 17.

22.

Iourneyes. Exod. 16. 29, &c.

As they are meanes of distraction, and hindrances of the
entire sanctification of the Sabbath.

Not as they are refer-
red either to the
meanes, or workes of
sanctification. To the

Meanes, as the

Labours of the Ministers, in
and about their Ministe-
ry. Math. 12. 5.

Trauell of the people to the
places of Gods worship.
2. King. 4. 23.

Workes, as the duties of mercy
and charity: as to heale the
sicke; to helpe a woman in
trauell, &c. Math. 12. 7, 12. Hos.
6. 6.

Nor as they are workes
of necessity. Mat. 12.
1. to 19. Of necessity
I say,

Present, so as they could not haue
been done before, nor may bee
done afterwards.

Sanctified, not cōtracted, through
our owne negligence.

Of the outward Rest, 3. things to be considered:

3. How farre forth workes are forbidden: viz

The

The Negative part,
Forbidding the profanation of the Sabbath.

Opp. The

Extremes,
in

Excesse: a lewish and superstitious ob-
servation of the outward rest, prefer-
ring it before either the meanes, or
workes of sanctification. Mat. 12. 1, 2.
Mark. 3. 2. Luk. 13. 14. Ioh. 9. 14, 16.
1. Mac. 2. 38.

Defect: the neglect of the outward
rest, following of bodily labours and
worldly businesse. Exod. 34. 21. | 31.
13, 14.

Idlenesse: when rest is not vsed as a
meanes, but men rest in it as the end;
which is worse than bodily labour.
Sabbatum Asinerum.

Abuse of
rest, to

Vanity, in profane sports and pastimes,
which more distract, and more hinder
our workes than honest labours. Esa.
38. 13. *Sabbatum Vituli.* Exod. 32. 6,
18, 19.

Sinne, as to gluttony, drunkennesse,
whoredome, &c. *Sabbatum Satanae.*

By

By necessity
therefore are
excused, tho
necessary

{ Labour in provision of food.
Tending of cattell. Math. 23.
Labours of Mariners, being before the Sabbath on
the sea.
Fight for defence of our Countrey. 1. Mac. 2.41.
Labours of seruants, and subiects, enioyned by their
masters, and Magistrates, &c. The Sabbath was
made for man. Mark. 2. 27.

The inward and spirituall rest from sinne. For as we are to rest
from sinne every day (that in this life we may begin our eternal Sab-
bath. Heb. 4.9, 10.) so especially on the Sabbath. Esa. 58. 2. | 58. 13.

These workes are chiefly for { Seruile workes, whereby men serue
bidden, as being especially { the deuill.
Our owne workes.

Now followeth the sanctifica- { Vsing the meanes } of sanctifi-
tion of the Rest, by { Doing the workes } cation.

The Sabbath is to be sanctified, both { Publicly.
Privately.

{ Call vpon God in behalfe
of the people.

Ministers, who are to be { Reade and preach the
the chiefe actors in the { Word.

Administer the Sacra-
ments at conuenient
times, and as occasion
is offered.

Where we
are to con-
sider the
duty of the

To vouchsafe their presence
in the assembly. Leuit. 19.
30, 67. | 23. 2.

Being present, to behaue the-
selues religiously and vp-
rightly (as hath been shew-
ed in the second Comman-
dement) in

Cōming duly.
Staying to the
end.
Hearing the
Word.

Calling on the
Name of
God.

The vse of the
Sacraments.

Doing the workes of sanctification: as namely, in collections
for the poore. 1. Cor. 16. 2.

Opp.

Negat.

Prac. 4. 18

Am. 18

Opp. Not to rest from sinne, which maketh the obser-
uation of the outward rest, odious vnto God. Esa. I. 13, 14,
15. Amos 5. 27.

Opp. In the
Ministers,
People,
Absence,
upon no
just cause,
through
Departure without any necessary cause.
Irreligious and hypocritically behaviour in the
worship of God.

Carelesse Non-residency.
Idleness.
Negligence. Mat. 23. 5. Luk. 14. 18,
19, 20.
Contempt &
obstinacy, as
in Recusants,
whether
Hereticks, as Pa-
pists, &c.
Schismaticks, as
Brownists. Heb.
10. 25.

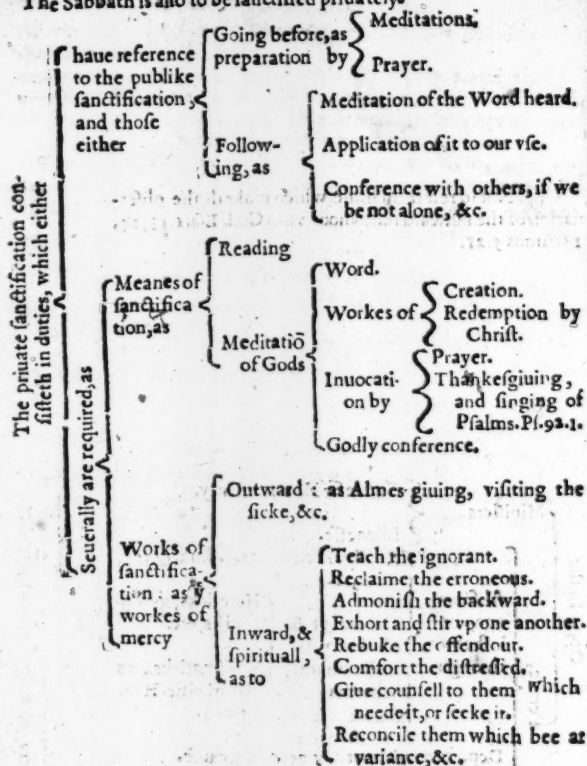
F

The

Affirm.

Prac.

The Sabbath is also to be sanctified privately.



To

Negat.

Prat. 4.

To neglect the private sanctification of
the Sabbath, mis-spending the time in

Worldly af-
fares.

Idleness.

Vanity.

Sinne, &c.

F 2

2. We

Affirm.

Pract. 4.

2. We are to remember, or (as Deut. 5. 12.) to observe the Sabbath that we may sanctifie it.

Where
are duties
required,
both

Before: so to cast our businesse before hand,
and so to dispose of our affaires and jour-
neyes, &c. that on the Sabbath wee shall
not neede to be distracted with bodily la-
bours, or worldly businesse.

On the Sabbath, studi-
ously to observe it,
that is, both

Seriously & found-
ly, as the words
import.

Willingly and with
delight. F fa. 38.
13.

To the weekly Sab-
bath, wee are to adde
all other Sabbaths,
lawfully ordained by
the Church; all which
are to be consecrated
as Sabbaths to the
Lord, whether they be

Ordinary
and Anniver-
sary,
such as

were the feast of
Purim. Hest. 3.
7. | 9. 21.
The Dedicati-
on. 1. Macca-
4. 59. Ioh. 10.
12.

Are the feasts of
Christs Natiuity,
Resurrection, As-
cension, & Pentecost.

Extraordi-
nary, which
are Sab-
baths of

Joy and thankes-gi-
ving. Neh. 8. 9, 10
Humiliation. Iohel 1.
14 | 2. 15. 2. Chr.
20. 3.

Opp. To bee mindfull of the Sabbath to profane it: as those who having any extraordinary businesse, will not bestow any part of the weeke vpon it, but will reserue it for the Sabbath; and make bold with God to borrow part of his Day, &c.

To obserue the Sabbath for fashion sake, keeping the outward Rest onely, putting on gay clothes, and doing nothing.

To be weary of the Sabbath, and to wish it were gone.
Amos 8. 5.

The not obseruing of Sabbath lawfully
ordained by the Church, either through

Neglect.

Contempt.

The mis-spending of them, (which fault is common, especially in the Feast of Christs Natiuity) to vanity and sinne.

The summe of the second Table.

Thou shalt loue thy neighbour as thy selfe. Leuit. 19.18. Mat. 22.39. Rom. 13.8,9.

{ Duty, which is loue. 1. Cor. 13.1. 1. Th. 4. 20. 31. 3 14. and this loue must be	Vnfained. Ro.	{ 1 Pe- ter 1. 32.
	12.9.2. Cor.	
	6.6.1. Ioh. 3	
	18.	
	Feruēt. 1. Pet.	
	4.8.	

In which words we are to consider the

Object, thy neighbour, whereby is meant, every one that is neere vnto vs, not onely in friendship, as the Pharises imagined, Math 5.43. or in place and dwelling, as the word is commonly vsed: but also in nature, as every man is, being made of the same blood, Act. 17.26. the same flesh, Esa. 53.7. after the same image of God. Gen. 9.6. Howbeit of this loue there are degrees, Gal. 6.10. 1. Tim. 5.3. Gen. 2.24.

{ Manner, as thy selfe, Mat. 7.12 that is, as thou oughtest to loue thy selfe, in regard both of the loue	Naturall. whereby thou desirest thine own good and safety, as the preservation of thy	{ Life, & health. Wiues chastity. Goods. Good name, &c.
	Spiritual, whereby thou desirest and seekest the saluation of thy soule, and the meanes thereof.	

The

The division of the second Table.

<p>The com- mande- ments of the second Table, to cerne such duties and vices, as are either</p>	<p>Peculiar to some sorts of men; as of Cōmon to all: & they forbid such sins against the neigh- bour, as ei- ther</p>	<p>Superiours to inferiours. Inferiours to superiours.</p> <p>Have the consent of the will to doe them; and they are com- mitted a- gainst the</p> <p>Person, as in the sixth Com- mandement.</p> <p>Adiuncts of the Per- son, whe- ther</p>	<p>as in y^e 5. Com- mandement.</p> <p>Inward, as Cha- stity: in the se- uenth Cōman- dement.</p> <p>Outward, as</p> <p>Goods, in the 8. Com- mandement.</p> <p>Good name, in the ninth.</p>
	<p>Goe before the consent of the will, as con- cupiscence: in the tenth Commande- ment.</p>		

Affirm.

Prac. 5.

The fifth Commandment.

The Affirmative part.

Commanding the duties of superiours and inferiours.

Which are either { Superiours.
General to all } Inferiours.
Peculiar to some.

1. To shew themselves worthy of honour:
that as they would bee honoured as Parents, so they should behaue themselves as Parents.

2. To carry themselves moderately and modestly towards their inferiours. Deut. 17. 20.

3. To shew grauity answerable to their dignity. Iob 29. 3.

4. To goe before their inferiours according to knowledge, in the example of good life. 1. Pet. 3. 7. Psal. 101. 2.

Inward viz. a reuerent estimation of them, according to their superiority.

Rise vp to them. Iob 29. 8.
Goe to meeete them. Gen. 18. 2.

Bow the knee, and put off the hat. Gen. 18. 2.

Stand before them. Iob 29. 8. Gen. 18. 8.

Giue them the precedence. 1. King. 2. 19.

Be silent when they speak. Iob 29. 9, 10.

Vse words of reuerence. 1. Pet. 3. 6. Gen. 31. 35. 42. 10. 1. Sam. 1. 15.

Deed to minister vnto them as iust occasion is offered. Genes. 18. 4, 5. &c. Mat. 8. 9.

The generall dutie of all inferiours, is, to honour their superiours: & this honour is partly

Outward, of the

Signe, according to the manner of the countrey, as to

Opp.

Negar.

Prac. 5.

The Negative part.

Forbidding the offences of

Superiours.

Inferiours.

Shew themselves unworthy of honour.

Opp. To

Carry themselves

Insolently towards their inferiours.

Lightly,

Diffolutely,

before them.

Despise superiours.

Opp. To

Behave our selves towards them

Vnreuerently.

Vndutifully.

Speciall

Special duties.

Superiors
are such as
have any
preemi-
nence a-
boue vs,
whether
it be in

Excellen-
cy onely,
& that in
respect of
g^{ts} they
have

Received,
as all our
betters,
whether
in gifts

(Inward, as of the mind.)

Age, as the Ancient-Pro.
16. 310

Degree,
by rea-
son of

Birth, as Noblemen & Gentlemen, Wealth,

Bestowed on vs, ~~to~~ our benefactors.

Authority also, as our Gouverneur's.

Of superiours, in gifts received of God, as our betters (which signification in our modesty is to be extended to those who are our superiours, or equals in any gifts, though (perhaps) inferiours in others, Phil. 2. 3. Rom. 12. 10.) And first, of superiours in the gifts of

the minde: as learning,
Arts, wisdom, vertue,
&c. their duty is

In humility to acknowledge their gifts to
bee committed vnto them as talents,
whereof they are to giue a strait ac-
count.

Willingly to expose
them to the

{ Glory of God: Mat.
 23.
 { Good of others.
 1 Cor. 12. 7.

The duties of
inferiours to-
ward their su-
perious in the
gifts of the
minde, viz, to

Acknowledge ingenuously the gifts of God where they are, and in that degree wherein they are, to praise God for them, &c.

Reverence the party in whom they are.

Secke vnto him to be profited thereby, as our need
shall require.

Negat

Prac. 3.

Opp. To { Belifted vp in heart aboue others, forget-
ting our account.
Abuse } the gifts of God.
Bury }

Opp. To { Deny, extenuate or deprave the good gifts
of God in others. Mark. 6. 3.
Disdaine to make vse of them, lest they
should seeme to acknowledge their owne
want, or the excellency of the other.

The

Affirm.

Prag. S.

The duties of the Ancient, or superiour in age, viz.

To be sober and grave. Tit. 2. 2.

By their wisdom and experience to advise and instruct the younger. Tit. 2. 4.

To be patternes and precedents of good things to the younger sort. Prou. 16. 31.

The duties of the younger sort towards the Ancients to

Reuerence them as Fathers. 1. Tim. 5. 1. Leuit. 19. 32. Iob 32. 4, 6, 7.

Ascribe experience and wisdom to their yeeres. Iob 12. 12. | 32. 7. to hearken to their counsell.

Imitate their good example.

The duties of the

Wealthy, to use their riches as instruments of boun-

ty and liberality, for the { Publike use } Church.
of the { Comon-
Private good of others. } wealth.

Noble, to use their nobility & gentry as instruments of magnanimity and munificence, & their power as a refuge and protection of the innocent and helpelesse.

The duties of those that bee inferior to them in outward estate, to

Esteeme of them as their superiours, in respect of that high or better estate wherein God hath placed them.

Reuerence them as they are, or may be the instruments of God for the good of others, either in priuate, or publike. 1. Sam. 25. 8.

Opp.

Negat.

Prat. 5.

Amida

To be light or lewdly given.

To be } Counsellors } of euill.
To be } Precedents }

Despise the aged. Esa. 3. 3.

Opp. To } Contemne their counsell. 1. King. 12. 8.

Neglect their good example.

Opp. To abuse their } Wealth, to niggardlineffe.
Power, to oppression, &c.

Opp. To } Disdaine the wealthy, as vnworthy of their
wealth.
Presume against the honourable. Esa. 5. 3.

Supe-

Affirm.

Prat. 5.

Superiors,
as benefa-
ctors, Act.
20. 35. Iob
29. 16.
their duty
in respect
of the

Act of gi-
uing, to
doe it

Cheerfully, 2. Cor. 9. 7.
Freely, Luk. 6. 33, 34, 35,
Quickly, Prov. 3. 28.

Discreetly and with choyce,
that Christ may take it as
done to him. Mat. 23. 40.

Gift bestowed, holily to dissemble it, rather
then to cast it in the parties teeth, follow-
ing therein the Lord. Iam. 1. 5.

Duties to-
wards the
benefa-
ctors, both

Inward:
thankful-
nesse, in

Acknowledging him the instru-
ment of God for our good.

Esteeming as highly of the be-
nefit after it is received, as
before.

Making the best of the benefit,
in respect of the gift it
selfe, and of the mind of the
giuer.

Outward:
testificati-
on of our
thankful-
nesse in

Word by thankesgiuing. Rom.
16. 4.

Deede, by } Requitall, if wee
be able.
Prayer, to God for
them. 2. Tim. 1.
16.

Opp.

Negat.

Prat. 5.

Grudgingly and with ill will.
2. Cor. 9. 7.

Seeking his own profit therein.

With delay: *qui sero dat, diu no' ut:* he that is long in giuing, was long vnwilling.

Without choyce, so as he may seeme rather to cast away a benefit, than rightly to bestow it.

Bestow a benefit

Opp. To

Exprobrate the benefit bestowed.

Not acknowledging the benefit.

Esteeming light of it, after it is received.

Extenuating or deprauiing it.

**Opp. Vn-
thankful-
nesse, in**

Forgetting it.

**Not recompensing
it either with**

**The like, when we are
able.**

Prayer.

Requiring ill for good. Pro. 17. 13.

of

Of superiours in authority: who are not onely preferred before vs as our betters; but also set ouer vs as our Gouvernours, in that society wherein we liue.

wherein we live.		Containing them in the duties of Piety and Iustice. 1. Tim. 2. 2.		Glory of God. Rom. 13. 4, 6. 2. Chron. 19. 6. Good of the inferiours. Rom. 13. 4.															
The duties of Gouverneurs in generall: to	{	Gouerne their inferiours in the Lord,	{	Seeking not themselves, but the	{														
	{	Correct offenders, according to the quality of their offence: wherein they are to vse	{	Discretion, to discern of	{	The cause. The disposition of the offendour. Their owne affection, that they doe not proceede to correction, through	{	Choler and hastines; but in iudgement, seeking good of the Hatred of the person	{	Party, if hee bee corrigible. Evill may be taken away. Iudgment of God may be preuented. Rest may beate.									
{	Moderation, that neither they bee too	{		{	Remisse and indulgent. Seuere or cruell.	{		{		{									
The generall duties of inferiours towards their gouernours, besides reuerence, are, to	{		{		{	Be in awe of them. Leuit. 19. 3. Eph. 5. 33. 6. 5.	{		{		{	Obey them, though euill, but not vnto euill. Eph. 6. 1, 2. Col. 3. 22, 23, 24. 1. Pet. 2. 13, 18.							
													{	Submit themselves to their corrections. Gen. 16. 6, 9. 1. Pet. 2. 19, 20.	{	Testifie their loue and thankfulnessse to them by their seruice, or goods, as their necessity shall require. Math. 15. 4, 5.			

Negat.

Pragm.

Affirm.

Speciall duties

Economicall
call.
Scholasticall
& Academi-
call.
Ecclesiasti-
call.
Political.

Honour
for and co-
manded
dunes

Family
Schools and
Vinculines
Church
Common-
wealth

Governours are oblig'd
to
the society wherein
they live in the

Economicall

Husband and wife
Parents and children
Masters and servants
In the family two are
three combined as the
three persons and in the
house

which being united into one
body (as the church is)
and one another kindred, as the
house

Ministeriall
to the other
1 Cor. 12. 27. 28.

Both which are
of the same
nature and
calling
1 Cor. 12.

Common
to the other
1 Cor. 12.

Contempt of Gouvernors, and the fruit thereof,
which is mocking. Prou. 30. 17. Iude, vers. 8.

Disobedience to their lawfull commandments.
Rom. 13. 2.

Refusing of correction, and resisting of their
power. Prou. 15. 10, 32.

To be wanting to them in their need. Mat. 15. 6.

G

Speciall

Opp.

Speciall duties:

Gouernours are distinquished according to the societie wherein they gouern, viz. in the	Family.	Heere therfore are commanded, duties	Oeconomical. Scholasticall & Academicall. Ecclesiasticall. Politickall.
	Schooles and Vniuersities. Church. Common-wealth.		

Oeconomickall:

Duties of superiours and inferiours in the family of whom there are three combinations, viz. the

- Husband and wife.
- Parents and children.
- Masters and seruants.

Love, whereby (they being vnited into one flesh) doe loue one another aboue all others. Gen. 2.24. Ephes. 5.27, 28, 29. and one anothers kindred, as their owne.

The mutuall duties of man and wife, are either

Common to them both, as coniugall

Communication of their

Bodies, by

Mutuall beneuolence, performed by the one to the other. 1. Cor. 7. 2, 3, 4, 5. Prou. 5. 18, 19.

Coniugall fidelity, either of them keeping themselves proper to the other. Mal. 2. 15. Prou. 5. 17.

Goods, labours, endeouours, and mutuall helpe, for the mutuall good and comfort one of another. Gen. 2. 18.

Both which require cohabitation and dwelling together. 1. Pet. 3. 7 1. Cor. 7. 10.

(A. See Peculiar.

Opp.

Opp.

Want of love, discord and dissension.

Mutual beneuolence denyed, the one refusing the others bed.

Opp. The bond of Marriage broken by adultery.

Goods and helps not communicated.

Separation of the one from the other, without iust and necessary cause.

G 2

A. Pe.

Affirm.

Prac. 5.

A. Peculiar to either as the duties of the

Husband,
to behave
himselfe
as a head
to the bo-
dy 1. Cor.
11.3. Eph.
5.23. in

Wife, to

Guiding, directing, instructing his wife
according to knowledge. 1. Pet. 3. 7.
1. Cor. 14. 35.

Protecting her according to his power.
Ruth. 3. 9.

Cherishing her as the more tender part
of himselfe. Eph. 5. 23, 25, 33.

Providing things needfull, according to
his ability; and communicating his
goods to her, &c.

Governing her by an amiable govern-
ment, and giuing honour to her as the
weaker vessell. 1. Pet. 3. 7 Gen. 26. 8.

Acknowledge her husband, to be her head and
Lord: to reverence him, and to feare him.
1. Pet. 3. 6 Eph. 5. 33 Gen. 20. 16. 24. 65.

Be subject and obedient vnto him, as to the
Lord. Col. 3. 18. 1. Pet. 3. 16. Eph. 5. 2, 34.
1. Cor. 14. 34.

Be amiable and gracious, seeking in all lawfull
things, to please him. 1. Pet. 3. 4.

Cherish her husband as the better part of her
selfe. Tit. 2. 4.

Be his assistant and helper, in governing the
house, and performing the duties of a good
hufwife. Prou. 31. 10, 11, 12, &c 1. Tim. 5. 14.

Be good house-keepers. Tit. 2. 5.

Opp.

Negat.

Prac. 5.

To be his wiues vnderling, contrary to the order of nature, and ordinance of God, Gen. 3. 16. 1. Cor.

11. 3, 7, 8, 9 Ephel. 5. 23. 1 Tim. 2. 13, 14.

To betray his wiues chastity.

To hate, or to strike her; which is his owne flesh.

Ephel. 5. 29.

To deny things needful vnto her, being in his power.

To be } Vxorious, fondly doting vpon his wife.

To be } 1. King 11. 4.

too } Imperious and rigorous towards her, Col.

3. 19.

Not to reuerence her husband as her head, 2. Sam. 6.

16. 10.

To usurpe dominion ouer him, 1. Tim. 3. 12.

To be of an ynquiet and prouoking spirit, Pro. 21. 9.

19. 19.

Not to cherish her husband.

Not to be an helper, but a crosse to her husband, Pro.

14. 4.

To play the idle at home.

hou/wife ei

ther } Gadding abroad, Pro. 7. 11, 12.

Hitherto of the mutual duties of man and wife: now follow their duties towards their family, in respect wherof they are governors, either as Parents, over their children. Master and Mistressse over their seruants.

The duties of the house-holders, towards those of their household in generall, are to

- Rule the in y Lord, keeping them in godly obedience, 1. Tim 3:4. by domesticall
- Discipline, v. sing correctio towards them, either
- Private Catechizing. Deut. 6.6, 7, 2. Tim. 3. 15. Gen. 18. 19.
- The public ministry, which they must
- Example, going before them in exercises of religion, and in the practice of Christian duties. Job 1. 5. Josh. 24. 15.
- Discipline, v. sing correctio towards them, either
- verbal, as moderate threatenings and reproofes.
- Reall, as stripes, &c.
- Provide necessaries for them: as food, raiment, rest, and recreation. 1. Tim. 5. 8. Prou. 3. 1. 5. 21. Gen. 30. 30.

Duties of Parents towards their children,

Nourish & bring them vp. 1. Tim. 3. 10.

Train them vp to some honest calling wherto they are apt by inclination, and by gifts.

Direct the in matters of moment, & namely, in contracting marriage, Ge. 24. 1. 2. 1. Cor. 7. 36, 37.

Provide and lay vp for the, as God shall giue meanes. 3. Cor. 13. 14.

Opp.

viz. a fatherly & motherly

- Love of them, which is called Storge Psa. 103 13. 2. Sam. 18. 33.
- Care of them.
- And both in respect of their life
- Naturall, as to
- A. Spirituall.

Negat

Pract.

instru

To be without naturall affection. Rom. 1. 31. 2. Tim.

3-3.

To traine them vp in idlenesse or vanity.

To neglect their children, neither pro-

**uiding for
them by**

**Education in some honest cal-
ling.**

Laying vp for them.

G 4

A. In

- A.**
In respect
of their
life spiritu-
all: viz.
1. As they bring them into the covenant of Grace, so to procure vnto them the Sacrament of the Covenant. Gen. 17. 23. Exod. 4. 25, 26. Luk. 1. 59, 60.
 2. To bring the vp in the feare of God. Eph. 6. 4.
 3. To pray for them, and to blesse them.
- Instructing them carefully,
Deut. 11. 19. Pro. 22. 6.
Chastising them moderately, Prou. 19. 18. | 13. 24. | 22. 15. | 23. 13, 14.

Duties of Children towards their parents.

- Be answerable to them in loue.
Reuerence them highly, though their estate bee meane. Gen. 31. 35. Math. 21. 30. Mal. 1. 6.
Stand in awe of them. Leuit. 19. 3.
Obey them in the Lord. Eph. 6. 1. Col. 3. 20. Prou. 23. 22. Luk. 2. 51.
- Shew them ~~the value~~ ^{the full} to their parents, by helping them with their ~~substance~~ ^{substance}. Goods. Mat. 15. 4, 5, 6. 1. Tim. 5. 2. Gen. 47. 12.
- Submit the ~~clues~~ ^{clues} to their parents. Instruction. Pr. 1. 8. | 32. 19. 4. 4. Correction. Heb. 12. 5, 6. & 5. 8.
- Be content to be ruled and directed by their parents in matters of importance, as of marriage. Ge. 28. 1, 2, 7.
- Preserue their parents goods.
Loue and reuerence those which be neere and deare to their parents, for their sakes.

Hitherto are
to be referred
the duties
(Hest. 2. 7, 20.)
of

Tutors & guardians towards
their pupils: whose parents
as they succede in gouern-
ment, so they must succeed
them in fatherly loue and
care.
Pupils, who are to behaue
themselves to their guardi-
ans, as dutifull children to
their parents.

Negar.

Prac. 5.

Amma

To take care for the bodies of their children, but not for their soules. Eccles. 16. 1, 2, 3.

Vsing no instruction.

In chastising, either too } Remisse & indulgent. Pro. 29. 15. 1. King 1. 6.
or Cruell. Col. 3. 21. Eph. 6. 4.

Not praying for them.

Hate thy parents. } Reuile or curse them.
Leuit. 20. 9. 10. 11. 12.

Strike them. Exod. 21. 15. 17.

To be ashamed of thy parents, because of their meannesse.

To contemne and despise them. Deut. 27. 17. Pro. 15. 20. 17.

To scorne and deride them. Gen. 9. 21. 24.

To be disobedient towards them. Deut. 21. 18. Rom. 13. 2. 1. Tim. 3. 2. 1. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Relinquing their waite with our store. } Helping them with our seruice.

To refuse } Instruction. } Pr. 5. 12, 13. 15. 5. 10. 33.
or despise } Correction.

To marry against thy parents good will, thou being vnder their gouernement. Gen. 26. 34.

To diminish thy parents goods, and to mis spend them. Prou. 28. 24. Deut. 21. 20.

To be vnkind, or without naturall affection towards thy kindred.

Duties

Affirm.

Prac. 5.

11901

Duties of Masters towards their servants, besides the general, which heere are to be applied; for they are to use towards their servants, 1. Pet. 2.18.

Equity & moderation
Colos. 4.1
Iob 31.13
in their

Commandments, which must be

Governe-ment, vs
sing the as

Bounty, to be good to them, they deserving not ill, both

Lawfull.

Possible to them. Genes

24.8.

Profitable. 1. Chron. 12.

17.

Proportionable to their ability.

Or the Sabbath, necessary.

Children, thou sustaining the place of a father to them. 3 King. 5.13.

Brethren in Christ. Phil. 16.

Fellow-servants of our Master in heaven. Eph. 6.9. Col. 4.1.

Whiles they remaine, to suffer them to thrive vnder vs. Deut

25.4.

At their departure with our liking to prefer them, or reward them as wee may. Deut 15.13, 14. Pro

17.1.

After they are honestly departed to esteeme them as our poore friends.

Opp. 7

Negat.

Prac. 5.

Unlawfull.

Unprofitable.

Above their power.

On the Sabbath, unnecessary.

Commanding things

Peruerse
1 Pet. 2.
18. Gen.
16. 6.

Tyrannizing ouer them. Exod. 5. 7. 16.
Ephes. 6. 9.

Too remisse or indulgent towards them, suffering them to liue in idleness, not correcting them.
Prou. 29. 19, 21.

Hard towards them. Deut. 24. 14, 15.

Duties

Affirm.

Prac. 5.

Duties of servants, partly
Common, as to
Love their masters: from which love will arise a
Reuerence and honour them. 1. Tim. 6. 1. 2. King. 5. 13.
Feare them. Mal. 1. 6.
Submit themselves to their
Commanders, and to obey them. Eph. 6. 5. Col. 3. 22, 23.
Corrections. 1. Pet. 2. 18. Gen. 16. 9.
Diligent. Col. 3. 23. Eph. 6. 5. Gen. 31. 40.
Faithfull and true. Tit. 2. 10.
More peculiar
to the, as to be
Secret.
Christy for their masters profit.
Carefull to please their masters in all lawfull things Tit. 2. 9.

Duties Scholasticall and Academicall.

The common duties (not to mention the particular) of

Superiours and gouernours in Schooles and Vniuersities, that as they are called Fathers, so they should behaue themselves as fathers to their inferiours. 2. King. 2. 12. Hence it is, that *Salomon* in his writings, calleth the party whom he instructeth, his Sonne.

Inferiours, that as they are termed sonnes, so they should demeane themselves as dutifull children. 2. King. 2. 3. Amos 7. 14. Phil. 2. 22.

Opp.

Negat.

Prac. 5.

Amia

Not to love their masters, nor to care for their credit
or welfare.

To despise them. 1 Tim. 6. 3.

Not to stand in awe of them.

To be disobedient.

Opp. To answer againe. Tit. 2. 9.

To be idle and slothfull. Math. 23. 26.

To be vnfaithfull and vnttrue. 2. Sam. 16. 3.

To divulge his masters secrets.

To waste his masters goods. Luk. 16. 1.

Not to care for displeasing their Masters.

Ecclesiasticall,

Opp

Affirm.

Prac. 5.

Ecclesiasticall, } Ministers, who are Fathers. Iudg. 17. 30.
berwixt the } | 18. 19. 2. King. 13. 14. 1. Cor. 4. 15.
People, who are the children. Gal. 4. 19.
Philem. 10.

The duties } Ministry, } in both which they are to goe
of Mini- } before the people. Deu. 33. 8.
sters, re- } Act. 20. 28. 1. Tim. 4. 16. Tit.
spect their } Life. } 2. 7. 8.

As touching the ministry he is } Himselfe, 1. Cor. 9. 16.
to preach the Word in season, } Ezech. 34. 2, 10. Zac.
and out of season, 2. Tim. 4. 2. } 11. 17. Mat. 25. 26,
and thereto he is bound by a } 28, 30.
double bond of necessity, in } People. Luk. 10. 42.
respect of } Prou. 29. 18. Rom. 1.
16, 17. 1. Cor. 1. 21.
{ Generall, blamelesse. 1. Tim. 3. 2. Tit. 1. 6.

As touching }
his life, hee }
ought to be an }
example to his }
flock, Tit. 2. 7. }
1. Tim. 4. 12. }
1. Thes. 2. 10. }
being in }
Particular, towards }
Neighbour, }
God, godly, 1. Tim. 4. 7, 12. | 6. 11.
Iust. Psalm. 133. 9.
Charitable. }
Meeke. } 1. Tim. 3. 3.
Courteous. } &c. 6. 11.
Liberrall. }
Himselfe, } Sober. }
Temperate. } 2. Tim.
Chaste, and } 2. 22.
modest. }

Negat.

Prac. 5.

1000A

Not to feede
the people, ei-
ther because
he is

Vnable, Esa. 56. 10.

Idleneffe, Zac. 11. 17.

Vnwillling
through

Couetousnesse, as
Non-residents, not
providing for their
cures.

Opp.

To bee
blame-
worthy,
being in
respect of

God, irreligious and profane.

Neighbor

Vniust.

Vncharitable.

Hasty and vn-
quiet.

Vncourteous.

Couetous. Esa. 56. 11.

Mic. 3. 11.

1. Tim. 3.
3.

Himselfe,

Intemperate.

Incontinent.

Duties

Opp.

Affirm.

Pract.

Regim.

(Love them dearly. 1. Theſ. 5. 13. Galat. 4. 15.

Reuerence them highly. Philip. 2. 39. 2. Cor. 7. 19. Gal. 4. 14. 1. Tim. 5. 17.

Duties of the
people to-
wards their
Ministers,
viz. to

Submit our ſelues to their miniſtery and
to obey them Heb. 13. 17.

Allow them liberal maintenance. 1. Tim. 5. 17. 18. Prou. 3. 9. Galat. 6. 6. 7. 1. Cor. 9. 7. 8. 9. 11. 13.

Politick du-
ties are either

Common to all, as they are members of
the Common weale.

Peculiar to

Superiours.

Inferiours.

The common duty, the love of our country: whose
common good is to bee preferred before all particular du-
ties, which we owe either to others, or to our ſelues. All
therefore muſt labour to bee good Common-wealths-
men. 2. Sam. 24. 17. Nehem. 1. 4. 2. 3. Jer. 9. 1. Pſalm. 122.
6. 7. 8.

Superiours in
the Common-
weale, are

The Soueraigne
Prince.

All other Ma-
giſtrates.

1. Pet. 2. 13, 14. all
which, are fathers of
their country, & ſo are
to behaue themſelues
Gen. 45. 8. Iudg. 5. 7.

Negat.

Prac. 5.

Amia

Hate the Ministers for their worke sake. 1. King. 22. 8.

Contemne and despise them. Luk. 10. 16.

Mocke, or otherwise abuse them. 2. Chron. 36. 16.
2. King. 2. 23, 24. 1. King. 13. 4. Psal. 105. 15.

Resist or disobey their ministry. Hos. 4. 4. Deut. 17. 12. Act. 5. 39.

Deny them sufficient maintenance, which is a mocking of God. Gal. 6. 6, 7.

Withdraw from them that which by Law is appointed to them: which is sacriledge, and spoyling of God. Mal. 3. 8, 9.

Opp. To be { Vnprofitable members in the Commonweale.
Hurtfull and pernicious, as Traytors, and other malefactors.

H

The

Opp

Affirm.

Prac. 5.

The Soueraigne Princes

Duty, is the good and commendable exercise of his soueraigne power, which consisteth especially in

Making good lawes, and seeing them executed.
Creating the Magistrates of State, & containing them in their duty.
Exempting from death such as they may lawfully pardon, being by the rigor of the Law condemned to death.
The high and last Appeals.
Waging warres, and concluding peace.

In all which respects his government must be

Godly, seeking the glory of God.

Iust, seeking the good of the Commonwealth.

Vertues:

Piety, and the true feare of God. Deut. 17. 19.
Iustice. Prou. 29. 4.
Clemency. Prou. 20. 28.
Bounty and liberality. Deut. 17. 17. Prou. 28. 16.
Wisedome and learning. Psalm. 2. 10.
Fortitude and courage.
Temperance and sobriety. Pro. 30. 4, 5. Eccl. 10. 13, 14.
Chastity. Deut. 17. 17. Pro. 31. 3.
Modesty and humility. Deut. 17. 20. Psalm. 131. 1.

Of Magistrates.

Their

Duty, the conscionable execution of their office to the

Glory of God.
Honour of the Soueraigne.
Good of the Common-wealth.

Vertues, Exod. 18. 21. Deut. 1. 13. for they ought to be

Men of courage.
Fearing God.
Faithfull and true.
Haters of rewards, and free from couetousnesse. Deut. 16. 19. | 23. 8.
Wise and prudent.
Vnpartiall and iust, without respect of persons. Deut. 16. 18, 19, 20.

Opp
Dast
Irrel
Vnfa
Coue
giu
Vndis
Vniust
Opp

Negar.

Prac. 5.

Contr.

Opp. To seeke themselves.

Dastards and fearefull. Ioh. 19. 12, 13.

Irreligious.

Vnfaithfull and vntrue.

Couetous, } **Bribery.** Act. 24. 26. Prou. 29. 4.

giuen to } **Extortion.**

Vndiscreete.

Vniust, respecters of persons. Prou. 28. 21.

Duties

H a

Opp

Affirm.

Præc. 5.

Duties of the Subiects towards their Soueraigne Prince.

1. A speciall loue of them, from whence ariseth a

{ Speciall care of their safety, esteeming highly of them. 2 Sam. 18. 3. | 21. 17. Lam. 4. 20.

{ Desire to pray for them. 1. Tim. 2. 1, 2. Psal. 61. 6, 7.

2. To honour and reuerence them as the supreme Governours vnder Christ. 1. Pet. 2. 17. Prou. 24. 21.

3. To be obedient and subiect to them, and that for conscience sake. 1. Pet. 2. 13. Rom. 13. 1, 5.

4. To be seruiceable vnto them, with our bodies and goods. Rom. 13. 6, 7. Mat. 17. 27. | 22. 21.

**Duties of the people toward
y Magistrate,
being the com-
mon duties of
inferiours to-
wards their
Gouernours.**

viz.

Reuerence.

Subiection to
their lawfull

{ Comman-
dements,
Punish-
ments. }

{ 1. Pet. 2.
13, 14. }

Thankfulnesse, allowing such sti-
pends or fees as are due for their main-
tenance, &c.

Opp.

Negat.

Prac. 5.

Not to love the Prince.

Not to care for his safety.

To seeke to vndermine his safety, by secret and treacherous conspiracies. 1. Sam. 24. 6. | 26. 9. 2. Sam. 1. 14.

To resist him by open rebellion.

To speake ill of the Prince, or to curse him. Exod. 22. 28. 2. Sam. 16. 7. 1. King. 2. 8, 9. Eccle. 10. 20.

To despise or contemne him, 1. Sam. 10. 26, 27. 2. Pet. 2. 10.

To disobey their lawful commandments, Iosh. 1. 13.

To deny them seruice by our bodies, or goods, when iust occasion is offered. 1. King. 12. 18.

H 3

The

Opp

The sixth Commandement.

The negative part, forbidding all those sinnes which are referred to the person of

Thy neighbor, & those either
 Inward.
 Outward.
 Thy selfe.

The inward sinnes are called the murder of the heart. Math. 5. 22. 1. Ioh. 3. 15. And to this head diuers particulars are to be referred.

And those are either as

Rootes and fountaines from whence the rest doe spring and flow ; as namely,

Vniust anger.
 Hatred.

Fruits and streames proceeding from thence.

is conceived vpon no iust cause, but is rash and vnadvised, Mat. 5. 22. the habite whereof is *iracundia* or hastinesse. Tit 1. 7. Prou. 14. 29. Prou. 12. 16.

Anger is vniust, either when it

Exceedeth, either in

Greatnesse, being immoderate, as it were a shoit madnesse. Eccl 7. 10. Prou. 29. 23. | 27. 3.

Continuance, being inordinate, and turning into rancor and malice. Ephes. 4. 26, 27.

The

Affirm.

Prac. 6.

The Affirmative part, commanding those duties which every man oweth to his owne, or his neighbours person.

Just anger. Ephes. 4. 26. Mark. 3. 5.

The dutie opposed, is either

Remedy of vniust anger, (E-

phes. 4. 1,

2, 3. Col. 3.

12, 13, 14)

viz

Long-suffering and mildnesse.

1. Cor. 13. 4. Prou. 14. 29.

Slow to anger. Iam.

1. 19.

Goodnes, Rom. 12.

12. 13. 14)

12. 13. 14)

Ready to forgive.

Ephes. 4. 32.

H 4

Hatred

Negat.

Prac. 6.

Ann 14

Hatred of our neighbours person. Leuit. 19. 17. 1. Ioh. 3. 15. | 2. 9, 10, 11.

Privative, as being an absence of loue; which is an vnjust dislike of our neighbour; not so much for any cause in him, as for want of loue in our selues. 1. Ioh. 3. 4.

Hatred is either

Positive, whereof be 5. degrees: viz. when thou hatest another for

Euill receiued. Math. 5. 43, 44.

Euill suspected: but charity is not suspicious. 1. Cor. 13. 5, 7.

No cause without thy selfe that hatest. Psal. 35. 19. | 69. 5. Ioh. 15. 25.

Euill done vnto him, as the object of thine vniustice. 2. Sam. 13. 15.

His vertue and righteousnesse sake. Psa. 38. 19, 20. Math. 10. 22. 1. Ioh. 3. 12.

And these were the rootes.

The inward fruit of anger is the desire or purpose of priuate reuenge. Leuit. 19. 18. Rom. 12. 19. Prou. 20. 22. | 24. 29. 1. Thes. 5. 15.

The inward fruites of hatred, are either more

Generall, as being carried towards all sorts: viz. Inhumanity or churlishnesse. 1. Sam. 25. 3, 10, 11, 17. Misogynia.

Speciall.

The duties opposed,

The

The duties opposed, The Pet.

Affirm.

Prac. 6.

Wiggle

The duty } Love of our neigh-
opposed, } bouts person.

Leuit. 19. 17, 18.

Hatred of his sinne.

1. To love our neighbour
as ourselves. Rom. 13. 8.
2. To love our neighbour
as ourselves. Gal. 5. 22.
3. To love our neighbour
as ourselves. 1 John 4. 7.
4. To love our neighbour
as ourselves. 1 John 4. 11.
5. To love our neighbour
as ourselves. 1 John 4. 19.

1. To passe by an offence. Prou. 19. 11. Psal. 38. 13, 14.
Prou. 16. 12.

2. Freely to forgiue it. Col. 3. 13. Math. 6. 12, 14.
Luk. 17. 3, 4. Math. 18. 21, &c.

3. To forget it. Leuit. 19. 8.

4. To requite good for } Helping them. Prou. 25.
evil to them that } 21, 22.

have wronged vs, } Praying for them. Psalm.
Mat. 5. 44. In } 35. 13. Act. 7. 60.

The duty opposed: Humanity, or *pharisa*, Courtesie

Pet. 3. 8. Gen. 23. 4, 6. 24. 19. Act. 27. 3.

The

2

Negat.

Prac. 6.

The more speciall are distinguished according to the difference of the Persons against whom they are referred.

As first,
against
those wch
are in

Prosperity, & it is

Enuy against superiors: Pom-
peys enuy. Gen. 4. 5. | 37. 4
8. Act. 7. 9. Mat. 27. 18.
Emulation against equalls. Pro. 27.
Iam. 3. 14, 16. *Casars* enuy. 4. | 14.
Mat. 20. 12, 15. Dan. 6. 4. 30.
Disdain against inferiours.
Luk. 15. 28, 29. *Hamans* en-
uy. Hest. 5. 13.

Adversity, as

Contempt. Mat. 18. 10. Pro. 18. 3. | 14.
21. | 17. 5. Esa. 58. 7.
Hard-heartednesse or want of compas-
sion. Luk. 10. 31, 32. 1. Iohn 3. 17.
Amos. 6. 6. Prou. 21. 13.
Reioycing at the euil of another, *Envy*
paria. Prou. 24. 17, 18. | 17. 5. Iob
31. 29. Psal. 35. 19, 21, 25.

Secondly,
the fruits
of Hatred
are such as
are carried
against

Foes, as

Friends, fained friendship,
being worse than open
hostility. Prou. 25. 19.
such as is y^e friendship of
Flatterers and
parasites. Pf.
55. 12, 13.
Prou. 27. 6.
| 19. 4.
Treachorous
persons. 2.
Sarn. 20. 9.
Luk. 22. 4, 8.
Open hostility. Gal. 5. 20.
Secret grudge. Prou. 26. 24.
25, 26.
Implacablenesse. Rom. 1. 31. 2. Tim
3. 3.

Duty

Wish others those good things, which either
we haue, or they want. Numb. 11. 29. Act.
26. 29.

Duty op-
posed, to

Congratulate the wel-fare of others, and to
reioyce with them that reioyce. Rom. 12.
15. 1. Cor. 12. 26.

Pitty. Luk. 7. 13. | 10. 33. Col. 3. 12. Ephes. 4.
32. Math. 9. 36 | 14. 14. | 15. 32.

Duties

opposed, to

Compassion. Rom. 12. 15. 1. Cor. 13. 26.
Heb. 13. 3. which is especially to be shewed
in publike euils. Esa. 24. 16. Ezech. 9. 4.

1. Pet. 3. 8.

Mercy. Luk. 6. 36. Math. 5. 7. Iam. 2. 13.

Duty opposed,
Prou. 18. 24.

Christian, in the Lord. Deut.
19. 6.

True friend-
ship, which
must bee

Sincere. 1. Sam. 18. 3. | 20. 8.

Constant. Prou. 17. 17.

Duties oppo-
sed,

Christian charity, whereby we loue our
enemies for the Lords sake. Luke 6.
35.

Placablenesse, and desire of reconci-
liation. Ephes. 4. 27. Mat. 23. 34,
35, 36.

Hercunto

Negat.

Prece. 69

Heereunto wee are to referre dissoluing friendship betwixt others, and setting friends at variance. Prou. 6. 16, 19.

Thirdly, against those which are vnder our power as
Cruelty against those that are vnder our
(Rom. 1. 31. Prou. 12. 10. 11. 17. Lam. 3. 2. 13.)
Authority, by rigorous punishing. Deut. 25. 3, 3. 3. Sam. 22. 18, 19.
Might, by violent offering or reuenging iniuries. Gen. 4. 11. Ionas 3. 8. Mat. 3. 16.

Indulgence. Prou. 13. 24.
4. Against
Neighbours, and those which dwell in the same society. Prou. 10. 12. Galat. 5. 20.
Discord. Contentiousnesse. } Iam. 3. 16.
Strangers, inhospitality. 3. Ioh. 10. Math. 25. 43.

Countenance. Gen. 4. 6.
Eyes. 1. Sam. 18. 9. Mat. 20. 15.
Gesture. Math. 27. 39. Psal. 37. 12. 39. 7, 19. Act. 7. 54.
And this was the murther of the heart : the outward signes whereof are also cōdemned, in

Loud speaking. Ephes. 4. 31.
Voice,
Interjection of Anger, &c. as Tush, Raka &c. Mat. 5. 22.

Duty

Affirm.

Prac. 6

☞ Friendship preserved in others. Prov. 17.9.

Duty opp.

Friendship restored, by pacification, or peace-making. Math. 5. 9.

Duties opp.

Clemency, } in both seeking the par.
Seuerity, } ties good. Iude v. 22, 23.

2 Severity,

Concord. Pſal. 34. 14. I. Pet. 3. 11.

Duties opp

Resisting the begin-
nings of contention.
Prou. 17. 14. Ecclus.
28. 10, 11.

Peacablenes,
Tit. 3. 2. in

Taking away the occasions.

Departing from his
own right, to re-
deeme peace. Gen.
13. 8, 9, 10. Math.
17. 26.

Duty opp. [Hospitality, Rom. 12. 13. 1. Pet. 4. 9. Heb. 13. 2.
Gen. 18. 3. Mat. 25. 35.

Duties opp. [The signes of loue and good will: as courteous and milde behaviour.

The

The outward Murther is either in { Word.
Deed.

Mutuell, when the offence is committed on both sides
as in brawling and scolding. Prou. 17. 19. 1. Pet. 3. 9.

The former, which
is the mur-
ther of the
tongue, is
either

Seuerall,
when of-
fence is
commit-
ted on the
one part,
and that
either in

Presence, and before
a mans face, as

Reuiling or railing
1. Cor. 6. 10. Mat.
5. 22. whereto
referre in

Superiours, vn-
christiā me-
nacing. Eph.
6. 9. Act. 9. 11.
Inferiours, mur-
muring, Phi.
2. 14. Numb.
16. 41.

Scoffing and scorning. 2. Chron. 36.
16. Deut. 21. 9. Galat. 4. 29. Pro.
3. 34.

Cursing. Röm. 12. 14. Iam. 3. 9.

Absence,
or behind
a mans
backe, as

Tale-bearing.
Rom. 1. 30.
Leuit. 19. 16
Slandering. E-
zech. 22. 9.

To wth sin he
is accessary,
who willing-
ly receiuet
ill reports
Pro. 25. 23.

The Murther which is
in deed, is either of the { Body, } and in both a man
{ Soule: } may offend by

Omission.
Comission.

The bodily Murther by omission, is, not to defend or preserve the
life and person of our neighbour, when we may and ought, Math. 27.
24. Prou. 24. 11, 12. Hereto is referred all negligence, whereby our
neighbours life may bee hazarded: as the not-covering of a well.
Exod. 21. 33. Deut. 22. 8. Exod. 21. 29.

The bodily Murther
which is by commis-
sion, standeth in
three degrees:

Fighting in time of peace. Tit. 3. 2. Math. 26.
52.
Hurting or wounding the body of our neigh-
bour. Exod. 21. 24, 25. Leuit. 24. 19.
Taking away of his life. Gen. 9. 6. Apoc. 21. 15.
Numb. 35. 33.

Duty

Affirm.

Prac. 6.

Duty opp. Is a peaceable
tongue, which speaketh

No euill. Psalm. 34. 12,
13.

Good. Pro. 12. 18. | 15.

Duty opp. The preservation and defence of our neigh-
bours life and person. Psalm. 82. 4. Job 29. 12. 1. King.
18. 1.

Abstinence from
doing euill :

A Peaceable hand. Tit. 1. 7. |
3. 2.

Innocency. Psalm. 26. 6.

Duty oppof.

Doing good, or
beneficence,
Heb. 12. 16.
which is a
fruit either of

Mercy and humanity, which is to
be extended towards all. Gal. 6.
10. | 5. 22.
Brotherly loue towards those
which bee of the household of
faith, and is the communion of
Saints in outward things. Rom.
12. 13.

Duty

But

Magistrates against
malefactors. Gen.
9.6. Leuit. 24. 14.
Deut. 13. 5. Exod.
22. 18, 19, 20.

Giueeth
the sword
as to

Souldiers in lawfull
battell. 1. Sam. 25.
28. Heb. 11. 33. 34.
Deut. 20. 13.

But not every one
that takerh away a
nother mans life, is
guilty of murther: for
those are to be excep-
ted to whom the
Lord

Priuate men, in case
of present necessi-
ty, for their owne
lawfull defence.
Exod. 22. 22.

Offereth another as it were to be
slaine, as those who are said to
kill another by meere chance.
Exod. 21. 13. Deut. 19. 4, 5, 6, 10.

Murther,

gainst
Gen.
14.
Exod.
20.

awfull
am. 35.
33. 34.

n case
necessi-
owne
efence.

e to be
said to
hance.
6, 10.

further,

Murder, which is the taking away of a mans life, is to be distinguished, according to the variety of the

Manner
whereby
it is com-
mitted :
for a man
may com-
mit Mur-
ther, ei-
ther as

Principall, and that diuersly:

First, either

Directly, as by force and vio-
lence. Num. 35. 16, 17, &c.
2. Sam. 3. 27. 20. 10.

Indirect-
ly, as by } Poyson. Gal. 5.
} Witch- } 20.
craft. } Apoc.
21. 8.

Of malice prepensd.
Gen. 4. 8. Act. 23. 14.

Of his owne
accord, and
that either } Vpon some
passion or
perturbati-
on of mind, } Of blind
as } zeale. Ic.
16. 1.
In heate
& choler.
In drun-
kenesse.

Secondly, either

At the moti-
on of ano-
ther, by
whom he is } Comman- } ro kil. 2. Sa.
ded, } 13. 28. 1. Ki.
Counfel- } 21. 19. Mar.
led, } 6. 24. Ezek.
Hired, } 22. 1. 2.

Accessa-
ry, & that
diuers
wayes,
whereof
some are

Peculiar
to Supe-
riours,
as by } Commandment. 2. Sa.
12. 9.
Vniust sentence. 1. Kin.
21. 11. Mat. 26. 66.
Not punishing murder.
Num. 35. 33. Ex. 21. 14.

Common
to all sorts:
as by } Consent. Act. 8. 1.
2. Sam. 3. 30.
Counsell. Mark. 6. 24.
Hiring. Mat. 26. 15.
Falsc testimony. Deut.
19. 19.

Person
that is
murdered,
for it is

1. Of a

Stranger, who is
no kinsman.
Kins-man, and then
it is called *Paricide*.

2. Of a person

Private.
Publike.

3. Of an

Offendor or wicked person.
Innocent.

Naturall, which is the vniust vexing and
griewing of a mans soule. Genes. 27. 46.
Exod. 1. 14. Prou. 10. 1. 1. Sam. 1. 6, 7.

Soule-
murther,
either in
respect of
the life

Spirituall,
Gal. 2. 20.
and is ei-
ther by

Omission, when men (especi-
ally gouernours) neglect the
saluation of others. Gen. 4. 9.

Prouocation,
1. King. 21. 7,
25.

Comission, as
when a man is
a scandall to a-
nother, or a
cause of his
sinne, as by

Counsell. 2.
Sam. 16. 21.
Matth. 16.
23.

Euill example.
Rom. 14. 15.

So much of Murther against the neighbour.

Duty

Affirm.

Prac. 6.

Duty opp. Cheering and comforting others. Gen. 45. 27.
 Psal. 117. 22.

Not to hinder the saluation of others, but to bee in-
 offensive. 1. Cor. 10. 32. 1. Ioh. 2. 10.

Mutual observation. Heb.
 10. 24.

Duty opp.

to further
 the salua-
 tion of our
 neighbor,
 winning
 him vnto
 Christ, or
 edifying
 him, 1.
 Cor. 9. 19,
 22. by

The du-
 ties of the
 Commu-
 nion of
 Saints in
 spirituall
 things,
 Ro. 1. 11,
 12. 1. Thes.
 5. 11, 14.
 1. Iam. 5. 19.
 viz. by

The fruits thereof, toward the

Ignorant, instruction.
 Dan. 12. 3.

Erroneous, reclaiming
 of him, that he may
 bee sound in the
 faith.

Somewhat } Admo-
 backward, } nition.
 Heb. 3. 12, } Exhor-
 13. } tation.

Offenders, reproofe.
 Leuit. 19. 17. Gal.
 6. 1.

Comfortlesse, consolati-
 on. 1. Thes. 5. 14.

A godly example. Math. 5. 16. 1. Pet. 3.
 12. 3. 1.

Selfe murther in respect of the

Body, and life naturall, by

Omission, as by neglecting the

Preseruation of the health, in respect of thy

Diet, Sleepe, Labour, Recreations, Passions of the minde.

not observing a moderation, but running into extremes.

Eccclus. 38. 9, 10, 12.

Recovery of health, refusing the helpe of Physicke when it is needfull.

Commission, as when men

Thrust themselves into danger; or being in danger, will not vse such lawfull meanes as God hath vouchsafed them. Eccclus. 3. 27. Math. 4. 6.

Contrieue their own death, either

Indirectly, by committing some capitall crime. Numb. 16. 38.

Directly, by being their owne butchers. 1. Sam. 31. 4. Act. 1. 18.

Soule, and life spirituall, by

Omission, by neglecting the saluation of the soule, and the meanes thereof, and seeking the world, and desires thereof, Phil. 3. 19.

First in order, and posting off repentance from time to time, to the extreme hazard of the soule:

First in degree, that is, chiefly, reposing their happinesse therein, and subordinating their Religion to worldly respects, and so in time of triall fall away, with the losse of their soules.

Commission, in

Making no conscience of sin, especially in sinning against conscience. Prou. 19. 16.

Persisting in sinne without repentance.

Affirm.

Prac. 6.

[Faint handwritten signature]

Duty opp. Care to

{	Preferue health, Mar. 6. 31. by	{	Temperance and sobriety in diet,	
			Moderate sleepe and labour.	
			Honest and mode	{ Body. Minde.
			rate recreations of	
			Cheerfulnesse, auoiding worldly grieffe. Pro. 17. 22.	
Recouer health by the Christian vse of Physicke.				

Duty opp. } Safety in } Avoiding dangers.
Care to } Life. } Repelling gross injuries.
preserve

Duty opp,
To labour
about all
things for
the salua-
tion of our
soules: this
care must
shew it
selfe in

Seeking the meanes
& degrees of saluatiō,
as vocation, iustifica-
tion, sanctification,
Mat. 6. 33. Ioh. 6. 27.

Avoiding sin,
which is the
bane of the
soule, either
by not

First in order, with-
out delay.
First in degree, that
is, chiefly reposing
our felicity there-
in; and in respect
thereof to con-
temne all worldly
desires, as vaine and
hurtfull. Eccl. 2. 11.
Phil. 3. 8.

Committing sinne, though
we might gaine the whole
world thereby. Mar. 8. 36.

Repenting.
Pro. 28. 13.

Remaining in
sin, but forth-
with, both

Crawing
pardon.

*The seventh Commandment.**The Affirmative part,*

Commanding the preservation of chastity.

Meanes.
 together with the } Signes.
 Duty of procuring it in
 others.

• *The parts
 of chastity.*

Chastity is partly } Inward, in the soule.
 } Outward of the body.

Inward Chastity is } Motions } of lust, or vnlawfull co-
 the purity of the } cupiscence of the flesh.
 soule, from all } Passions } 2. Tim. 2. 22. 1. Pet. 2. 11

For there is a lawfull concupiscence, wheteby men or
 women desire the propagation of mankind by generati-
 on, according to the ordinance of God, being

neither } Immoderate.
 } Unseasonable.
 Gen. 1. 28. | 9. 1. Heb. 13. 4. 1. Cor. 7. 2, 3, 5. 2

Eyes, containing them from
 beholding vanities, and the
 objects of lust. Psalm. 119.

37. Job. 31. 1. Eccles. 9. 8, 9.
 Eares, shutting them against
 all vncleane talke.

Tongue, restraining it from
 all bawdy and filthy speak-
 ing.

Face, abstaining from all vn-
 cleannesse, and wanton or
 vnchaste pleasures.

The outward Chastity is,
 when we possesse our ves-
 sels, that is, our bodies, in
 holinesse and honour.

1. Thes. 4. 4. Such is the
 Chastity of the

Negat.

Prac. 7.

The Negative part,
Forbidding all vncleannesse,
together with the

Meanes.
Signes.
Being accessory vnto the vnclean-
nesse of others.

Opp. Vncleannesse { Inward.
Outward.

The inward vncleannesse,
is the concupiscence of the
flesh, 1. Ioh. 2. 16. or euill
concupiscence, Colof. 3. 5.
being the Adultery of the
heart, Matth. 5. 28. and
it is either a

Fore-passion, going before the consent
of the will, such as are the first moti-
ons of lust, which are more expressly
and directly forbidden in the tenth
Commandement. Iam. 1. 14, 15.

Passion of lust, 1.
Thes. 4. 5. ioyned
with the consent of
the will: and this is
either more

Sudden and mo-
metany. Mat.
5. 18.

Inueterate,
which is the
burning of
lust or leche-
ry. 1. Cor. 7. 9.
Hos. 7. 4.

Opp. Out-
ward vn-
cleannes,
whereby
the body,
or any part
thereof is
polluted:
as the A-
dultery of
the

Eyes, suffered to goe a
whoring after the ob-
iects of lust. From hence
all actuall vncleannesse
commonly ariseth. Gen.
6. 2. 1. 34. 2. 2. Sa. 11. 2.
Mat. 5. 28. Prou. 23. 33.
This is either

Active, when men or women
having eyes full of adulte-
ry, seeke with their wanton
lookes to entangle others
with lust. 2. Pet. 2. 14. Pro.
6. 25. Gen. 39. 7.

Passiue, when by beholding
others, themselues are en-
tangled. Mat. 5. 28. 2. Sam.
11. 2.

Eares laid open to vncleane communication, and com-
mitting adultery with the vncleane tongue.

Tongue, in rotten and filthy speaking, whereby the mind
of the hearer may bee defiled. Eph. 4. 29. 1. 5. 4, 6.
1. Cor. 15. 33. Colof. 3. 8.

Fact, be-
ing com-
mitted
either a
gainst
Sobriety, without a partner,
such as are all acts of lust
and vncleannes commit-
ted by thy selfe alone,
Honesty with a partner.

Waking. 1.
Cor. 6. 9.
Sleeping. Deu.
23. 10.
See A.

A. The

1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Doe", "Jane Smith", and "Robert Johnson", along with their respective addresses.

Negat.

Prac. 7.

A. The act of vncleanness committed against
honestly, are distinguished according to the

Manner,
that it is
commit-
ted either

Differēce
of the per-
sons with
whom it is
cōmitted :
in respect
of whom
it is (Rom.
1. 26, 27.)
said to bee
either

With the consent of the partner.

Without the consent of the party, who is forced
and rauished, Rape. And this is a sin against
both the seuenth Commandement, as an act
of brutish vncleannesse; and against the sixth,
as a sinne of violence against the person : and
so punished with death. Deut. 22. 25, 26. Gen.
34. 2. 2. Sam. 13. 14.

According
to the na-
turall vse,
viz. of the
male with
the female
being not
neere of
kinne, and
is commit-
ted be-
tweene
persons

Being both single,
as Fornication,
which if it bee
committed with

one ordinarily,
she is called a
Concubine.
diuers, he is cal-
led a whore-
monger.

Vnder pretence of marriage,
as when one man hath more
wiues, or one wife more hus-
bands, which is Polygamy.
Mala. 2. 15. Leuit. 18. 18.
1. Cor. 7. 2. Deut. 17. 17.

Married, & that either

Without pretence
of marriage, which
is more properly
called adultery.
Leu. 20. 10. Heb.
13. 4. Ezek. 22. 11.
and is

Simple A-
dultery,
whē the
one party
only is
married.
Double a-
dultery,
whē both
are mar-
ried per-
sons.

Blood, or neere of
kindred, which
is called Incest. Leu. 18. 6, 7.
1. Cor. 5. 1. Amos 2. 7.
Sex, which is called Buggery,
or Sodomy. Ro. 1. 26, 27. Leu.
18. 22. Gen. 18. & 19.

The same

Against y
naturall
vse, being
amōstrous
mixture
of those
w^{ch} be of

Diuers
kinds, as
Mankind
with

Beasts. Leuit. 18. 23.
120. 15, 16.
Vncleane spi-
rits, which are

Tucubi.
Succubi.

The sorts.

Single life, which is the gift of continency, or the pure abstinence from marriage.

Chastity is either of

Coniugall fidelity.

The moderate and modest vse of the marriage bed.

Wedlock,
consisting
partly in

Absence of one from the other.

Pure abstinence
vpon iust occasi-
on, as in the
time of

Fasting and Prayer. 1. Cor. 7. 5.

The womans separation, or
monethly sicknesse. See Ezech.
18. 6. Leuit. 18. 19. | 20. 18.

Common, as

Prayer, it being the gift of God. Matth. 19. 11.
1. Cor. 7. 7.

Company, with such as be sober and chaste. *

The meanes of chastity are either

Sobriety,
modera-
ting the
delights
of the

Taste: as temperance in diet.

Sight, abstaining
from the view of

Vanities.
Obiects of
lust.

Diligence and painefulnesse in our calling, or
some honest labour.

Vigilancie. 1. Pet. 4. 7. 1. Thes. 5. 6.

Speciall,
which are
to be vsed,
either as

Modestly in the

Eyes & countenance, that is,
shamefastnesse. 1. Tim. 2. 9.

Speech.

Gesture and gate.

Attire. Tit. 2. 3. 1. Tim. 2. 9, 10.

The lawfull remedy: viz. the holy state of marri-
age; into which men are bound to enter, when
they finde the former meanes not sufficient for
the preseruacion of chastity in single life; that
those who cannot liue chastly in single life, may
liue chastly in wedlocke. 1. Cor. 7. 2, 9. Heb. 13. 4.

Opp.

Negar.

Prac. 7.

Opp. Incontinency in single life, whiles men choose to burne, rather than to marry. 1. Cor. 7.9.

Opp. The { Breach of wedlocke, by being vnfaithfull one to the other.
 { Vsing' of the marriage bed { Immoderately, as a meanes, rather than a remedy of lust.
 { Immodestly, forgetting the rules of { Shamefastnesse.
 { Vnseasonably, at forbidden times. { Honestly.

* Opp. Company with persons { Vnchaste and vnclane. 1. Cor. 5. 6, 9, 11.
 { Wanton and effeminate. Ephes. 5. 7.
 { Drunkards and belly-gods. Prou. 23. 30.

Opp. { Intemperance in diet: { Drunkennes, or much drinking of wine and strong drinks. 1. Pet. 4. 3. Prou. 23. 33. Gen. 19. 32, 33.
 { Gluttony. Ezech. 16. 49.

Opp. { Beholding { Persons beautifull or wanton.
 { Pictures obscene.
 { Bawdy enterludes and playes.
 { Vnchaste eyes { Reading vnchaste bookes.

Opp. { Idlenesse. { Ezech. 16. 49 2. Sam. 11. 2.
 { Slothfulnesse.

Opp. { Countenance. Impudency, the harlots fore-head, Prou. 7. 13. Ier. 3. 3.
 { Speech. 1. Tim. 5. 13. Prou. 7. 11.
 { Gesture and gate, as { Proud, Esa. 3. 16, 17.
 { Wanton behauior: whereto referre wanton dancing. 2. Pet. 2. 7. 2. Cor. 12. 21.
 { Attire. Prou. 7. 10 Zeph. 1. 8.

Opp. { Marriage in them that haue not the gift of continency, vnneccessarily delayed; especially after marriage promised
 { Vow, or resolute purpose to liue single, whether wee haue the gift of continency, or not.
 { Vnlawfull diuorces, Math. 19. 9.

The

Affirm.

Prac. 7.

The signes are {
Sobriety. Eccles. 19. 27, 28. } which being also meanes,
Modesty & shamefastnes. are in a double respect re-
Keeping of sober & chaste quired in this Comman-
company. dement,
Auoiding all iust suspicions and shewes of euill. Pro.
5. 8.

The duty
of procu-
ring or
preseruing
chastity in
others,
belongeth

Commonly to all, as occasion serueth. Gen. 39. 9
2. Sam. 13. 13.

Parents,
who are to

Protect their childrens cha-
stity. Deut. 22. 19, 21.

Provide them the remedy of
marriage in due season
Gen. 24. 4.

Especially to

Magi-
strats, who
are by

Good Lawes to provide for
the preseruacion of cha-
stity.

Seuere punishments to re-
presse vncleannesse.

Opp.

Negat.

Prac. 7.

Opp. { Wantonnesse.
Immodesty and impudency.
Haunting vnchaste company.
Frequenting suspected places, especially at suspicious times. Pro. 7. 8, 9. Iob 31. 9. | 24. 15.

Privately, by { Bawds, and such as are the deuils instruments to bring naughty-packs together.

Those, which any way consent, counsell, or allure to vncleannesse. 2. Sam. 13. 5. | 16. 21.

Them, who prostitute them whose chastity they ought to protect: as husbands their wiues, or parents their daughters. Leuit. 19. 29.

Parents, who for no iust cause deny marriage to their children.

Opp. To be accessory to the vncleannesse of others, Psa. 50. 18. this offence is committed

Publikely by Magistrates and governors, who either

Permit this sinne by imposing

No punishment, especially those who tolerate Stewes. Deut. 23. 17.

Light or ridiculous punishments.

Forbid the remedy, which is marriage. 1. Tim. 4. 3.

The

*The eighth Commandment.**The Affirmative part,*

Commanding those duties which concerne our owne,
or our neighbours goods, and outward estate.

These duties are either more } Generall.
} Speciall.

The gene-
rall duties
stand in
3. degrees:

1. To abstaine from doing any iniury or
wrong to our neighbour in respect of his
goods or estate. 1. Cor. 6. 7, 8. or if we haue,
to make him amends. Exod. 22. 5.
2. To preserve as much as we may, our owne
and our neighbours goods. 1oh. 6. 12. Deut.
22. 1, 2, 3, 4. Exod. 23. 4, 5.
3. To bee helpfull to others, as our ability
affordeth, and their necessity requireth.
Ephes. 4. 28.

The spe-
ciall du-
ties con-
cerne the

- | | |
|--|---|
| { Iust (<i>δικαιοσυνη</i>) possession
of our goods, and
that containeth 2.
branches; Iust | { getting or obtaining
of our goods. Mar. 8.
36. Prou. 16. 8. |
| | { Keeping or retaining
of them. |
| { Lawfull (<i>νομος</i>) vse of our goods. | |

The

Opp. To be

Opp.

Negat.

Prac. 8.

The Negative part,

Forbidding those vices that concerne our owne, or our neighbours goods and outward estate.

Opp. To be { Hurtfull to our neighbour, in hindring or impairing his estate, Mark. 10. 19.

{ Wanting to our neighbour or our selues, in not { Preseruing his, or our owne goods.

{ Employing our goods as we ought, to { Our owne good.

{ The benefit of others.

Opp. { Vniust getting. { all forbidden, vnder the name of theft.

{ Vniust possession, either by { Prou. 13. 11. {

{ Hab. 2. 9. Ier. 17. 11. {

{ Vniust detaining {

{ Vnlawfull vse of goods.

Vnto

1. *Ἀφ' ἡμῶν*, Heb. 13. 5. the not setting of our hearts vpon riches. Psal. 62. 10. Mat. 6. 33.

2. Contentednesse with that condition which God in his most wise, iust, and Fatherly providence doth allot vnto vs. Heb. 13. 5. 1. Tim. 6. 6, 7, 8. Phil. 4. 11, 12.

Vnto iust getting there are 4. vertues, or inward duties required, whereby we shall bee fitly disposed for the keeping of this Commandement, viz.

3. A moderate desire of such things as are convenient and necessary for vs, Mat. 6. 11. Pro. 30. 8. both for

Our own maintenance, according to the necessity of

Nature. 1. Tim. 6. 8.

Person. 1. Tim. 5. 8.

State, as we are either private or publick persons, &c.

Reliefe of others, Pro. 5. 15, 16. Act. 20. 35.

Privately, Eph. 4. 28.

Publicly, in Church.

Common weale.

4. A moderate care to provide those things which are convenient and necessary for vs. Gen. 30. 30. 1. Tim. 5. 8. 2. Cor. 12. 13, 14. Pro. 31. 13, &c. Mat. 6. 11. that which wee pray for, wee must be carefull to obtaine by the vse of lawfull meanes.

1. Opp. *avaritia*, love of money, Col. 3. 5. 1. Tim. 6. 10.
 the roote of all the finnes forbidden in this Comman-
 dement, which is also called the lust of the eyes. 1. Joh.
 2. 16.

2. Opp. Discontentednesse. disposing men to couet and
 seeke more than is heedfull, though they have not
 lawfull meanes: to which vice they make themselves
 subiect, who have not learned to liue within their
 compasse.

[Affectation of pouerty, as in begging Friers, &c. Pro.
 30. 8. Ephes. 4. 28. Act. 20. 35.

3. Opp. { Couetousnesse
 and ambition,
 wherunto, be-
 sides the loue
 of money, and
 preferment,
 concurre
 [A resolution to be rich, & great in
 this world, whether God giue
 good meanes or not. 1. Tim. 6. 9.
 Hastening to be rich, Prou. 23. 20, 22.
 | 20. 21.
 An insatiable desire still to haue
 more. Ecc. 4. 8. Prou. 27. 20.

4. Opp. { Improuidence and carelesnesse, Prou. 10. 5.
 1. Tim. 5. 8.
 Immoderate and carking care. Mat. 6. 25, &c.
 Phil. 4. 6.

The sorts of iust getting, { Without contract, } Gotte by our selues,
 as of things Received from o-
 By contract. thers.

Goods are gotten & procured lawfully by our selues, and our owne meanes, either
 { Extraordinarily, by the law of } Are comon by the law of nature.
 { Nature, as those things wch haue no owner, either because they } Were neuer in the possessiō of any.
 { Are cast off willingly, & abandoned by their owners. } These by right appertaine to the first } Getter.
 { Finder.

Nations: as those things which are gotten from the enemy by lawfull warre.

Ordinarily, by the sweat of our browes } A lawfull calling.
 in a lawfull calling. Ephes. 4. 28. } Diligence therein.
 where two things are required. viz.

Supreme or soueraigne; as of the Prince.

Lawfull callings are either { Publike, and those either } Ecclesiastical, as of Ministers and lawfull gouernours in the Church.
 { Subordinate, and those } Ciuill, and those seruing for { Peace.
 { Warre.

Private, as { Husbandry. Eccl. 3. 8. } Professions, as of { Diuinity.
 { Liberall, whether } Preparatiues vnto Professions, as the seuen liberall Arts. } Law.
 { Illiberall, as trades seruing either for the } Making of things needfull, as Handicrafts, &c. } Physicke.
 { Communicating of them, either by } Wholesale.
 { Retail.

Negat.

Prot. 3.

Amnia

Opp. Inordinate walking,
2. Thef. 3. 6, 7, 11.
opposed to the

Lawfull calling, viz.

No calling, as

Common beggers & rogues.
Deut. 23. 4. 2. Thef. 3. 10.

Superfluous Gentlemen, who
haueing nothing to main-
taine them, refuse to liue in
any calling. Luk. 16. 3.

Harlots and
Bawdes.

Vnlawfull
professi-
ons, as

Witches and
Wizards,
Iugglers,
Stage-play-
ers, &c.

Bad cal-
ling, as
those who
maintaine
thēselues
by

Gaming,
as
Gamesters.
Keepers of
gaming hou-
ses, &c.

Diligent walking in our calling, viz. idleness,
2. Thef. 3. 11, 12. Math. 23. 30. Pro. 18. 9.

K 3

There

Affirm.

Prac. 8. 9

There is also a
lawfull acqui-
sition or get-
ting of things
wee receive
from others,
who either

Were the true owners
thereof, as that
which wee haue
receiued by

Free gift, whereunto lega-
cies are to be referred.

Succession & inheritance.
Numb. 27 8, 9.

Were supposed to haue been the true owners: as by
prescription in things which may be prescribed,
hauing beene without interruption enioyed, the
whole time appointed by lawes.

The
bed
guil
acco
to th
fere
of th

Negat.

Prat. 8.

The sorts of vniust getting,

viz, by { Fraud, which is properly called theft. } Levit. 19. 13. 1. Theft.
4. 6. Luk. 3. 14.
{ Force, which is robbery. } 1. Cor. 6. 10.

Manner, that it is { Manifest, when the theefe is taken with the man net: that is, either

In the act of stealing.
With y thing stolne.

Not manifest.

Persons which doe steale, for it is either

Domesti- Wife.
call, as the Children. Prou. 28. 24.
theft of Deut. 21. 30.
the Seruants. Tit. 2. 10. Math.
24. 49.

Committed by other which bee nor of the same family.

S. Id, 1. Tim. 1. 10. Deut.
24. 7. Exod. 21. 16.

Mangled, as beggars steale children.

Surrepti- on, to be

Married, as wooers sometimes doe yong maids, against the will of the parents or gouernours.

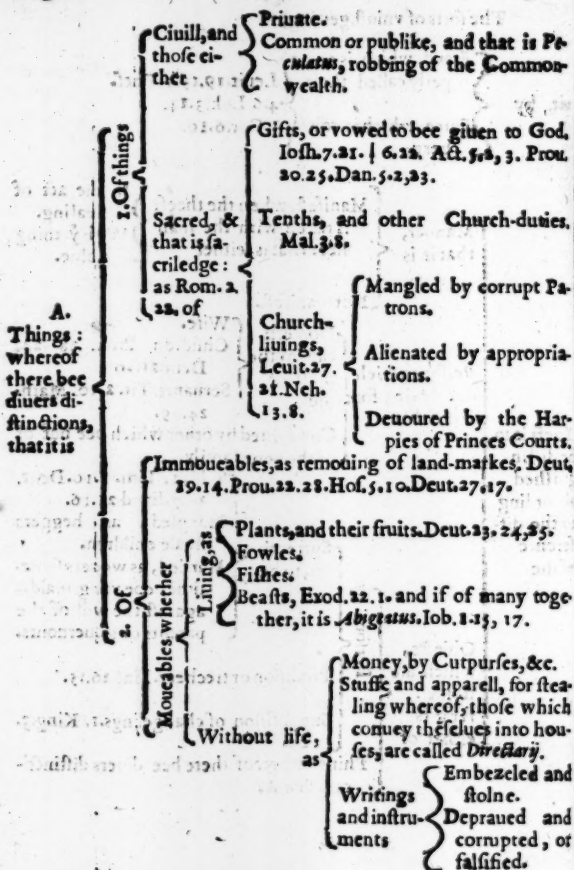
Obiects, which are stolne: for it is either of

Persons by

Prodition or trechery. Mat. 26. 15.

Supposition of changelings. 1. King. 3. 20.

Things whereof there bee diuers distinctions. See A.



Negat.

Prac. 8.

Robbery
or Rapine
is distin-
guished
by the
end: for
thereby is
intended,
either the

Neighbours
harne, which
is spoiling; as
in those who
are called

Incendiary, who maliciously set on fire
their neighbours howles, or corne.

Venefici, who spoile
mens goods or
cattell, by

Poyson.

Charmes, In-
chantments,
Witchcraft.

Vnder pretence of
authority by great
theeves, & is cal-
led Oppression:
and that is by

Vsurpation, without
colour of Law. Gen.
27.25. Iudg. 18.25,
27.

Extortion, vnder co-
lour of Law. Psalm.
94.20. Luk. 19.8.

Robbers
owne pro-
fit or gain:
& is com-
mitted ei-
ther

Without
any such
pretence
of autho-
rity, whe-
ther in
time of

Warre, as the Pillage of soul-
diers, towards them that are
not enemies. Deut. 1.3, 6.
Luk. 3.14.

Peace,
whether
by

Land,

Robbing by
y high way
Luk. 10.30.

Burglary, or
breaking in-
to houses.
Exod. 22.2,
3.

Sea, as Piracy.

To these sorts of
theeves and rob-
bers, we are to ad-
ioyne these that
be accessary to
their sinne, either

Before-
hand by

Consent. Psal. 50.18.
Counsell or prouocation. 1. Kin. 21.
At the time, by helping and assisting them.

After, by

receiving the
Things stolne.
Partaking with them in the gain.
Pro. 29.24. | 1.14.

Affirm.

Prac. 8.

Now followeth the acquisition or getting, which is by Contract, which is the consent between parties, concerning the alienation or permutation of things vpon condition, and that condition

Presently performed,

Contraction is either	{	For the time to come, assured by obligations	Verball,	{	Word of mouth.	{	Bills.
			whether by		Writing, as		Bonds
		Reall, as by	{	Pawnes.			
				Mortgage.			
Personal, as by	{	Sureties.					
		Hostages.					
				{	Words, truth. Zach. 8.		

In contracts wee are to behaue our selues vprightly, without dissimulation or guile, as in the sight of God, Psal. 15. 3.

4. obseruing in our

{	Promises, faithfulnessse.
	Deedes, iustice.

Contracts are concerning

{	Alienation of things for	{	A time:	{	and both	{	Free.
			Euer:		of them		For recompence.
					either		

Committing to trust.

The free alienation for a time, is either of the

{	Vfe onely, which is commodation or lending to vfe, the property retained.
	Property also, which is mutuation or lending to spend; and hath place in things which are spent in the vfe.

In things lent to vfe, the duty of the borrower is to

{	Vfe the same to that end for which it was lent, and not to abuse it.		
	Restore the same particular	{	Safe and entire, or to make it good.
	At the time appointed.		

Opp.

Negat.

Prac. 8.

Opp. To

Deale deceitfully Ezech. 32. 12. 1. Thes. 4. 6.

the highest degree whereof is coozenage.

Lying Prou. 21. 6.

Vnfaithfulness in promises

Vnjustice and inequality.

**To abuse the thing borrowed, or to vse it further
than the lender would like of.**

**To impaire it, and not to make, or not to be willing
to make amends.**

**Not to restore it at all, or not at the time appointed,
detaining it against the lenders good will.**

In

Affirm.

Prac. 8.

78904

Nega

In things lent
to be spent,
the duty of the

Lender, is to intend and seeke the borrowers good,
and not his owne gaine.

Surety, if there be any, to giue his word for those
that be thrifty and honest, and to make good his
word.

Borrowed to-
wards the

Surety, to saue him harmelesse.

Creditor, to restore
the principall,

In the full
value.
At the time
appointed.

The free alienation which is perpetuall, is Donation, and is heere
considered as { Condition, and not absolutely.
it is made, with { Limitation
of certaine { Duties,
seruices, } which the receiuer is
bound to performe.

The alienation which is for recompence, is a commutation, where
in equality is to be obserued betwixt the things commuted,

In these { *Do ut des :* that is, there { things them-
contracts { *Do ut faci-* is a commuta- { selues, or
and { *as vel com-* tion either { their vse,
ant { *sta,* of { Mens labor & { for an e-
pence.
7 { industry, { qual re-
com-
pence.

Opp. In

Negat.

Prac. 8.

Lender, to lend for } Brokers for Vfurers.
gaine, which is }
vsury: to which } Borrowers without ne-
fin, are accessary } cessity, vpon Vfurie.

Opp. In }
the } Surety, { To giue his word } Vnthrifty.
for persons } Dishonest.
Not to performe couenants.

Borrower, not to repay the principall at the
time appointed: wherein they especially of-
fend, who are voluntary Banquerupts.

Opp. Inequality in illiberall contracts.

The

Affirm.

Præf. 8.

Nega

Ware for ware, which is Bartery.

Money for money, which is Exchange.

Person, that he be the right owner, or authorized by him.

The commutation of the things themselves, wherein is either of Ware for money, which is Selling: wherein is required as touching the

Thing, that it be saleable, in respect of y

Sub-
stance.
Vse.

Price, that it be iust and equall.

Manner of selling, that it bee without fraud or deceit.

Money for ware, which is buying.

Opp. In

Opp. In regard of the

Person, when a man selleth that which he hath no right to sell.

Thing,
which is
not sale-
able, ei-
ther be-
cause it is
not

Valuable
by money:
as those
who sell

Money-worth,
being in re-
spect of the

The graces of God, as miraculous hea-
ling, 2. King. 5. 20. Pardon of sinne.
Justice, by Bribery.

Vntruthes, as

Liberality and time, as Vsurers doe.

Substance, counterfeit, or corrupt,
Amos 8. 6.

Vse, vnprofitable, or hurtfull.

False witnesses.

Lawyers, who be Pa-
trons of bad causes.

Price, being vnequall: in
which respect they chiefly
offend, even as publike
theeues, whose practice is,
to raise y^e prices of things as

Regraters.

Forefallers.

Ingrofers.

Dardanary, Hucksters, and whor-
ders vp of commodities, to
cause a dearth. Prou. 11.
26.

Flattering the buyer.

Words,

Praising the ware vnworthily, and con-
cealing or extenuating the faults ther-
of, not lessening the price.

Kind, giuing one for another.

Manner,
when men
vse de-
ceitfull

Deeds, in respect of the

Quality, that
the ware may
seeme better
than it is, as

Comparing it with that
which is naught.

Vsing false lights.

Setting a false glosse on it.

Quantity, by

Vsing false

Waights and measures. Prou. 11. 1.

Weighing and measuring, whereto
referre too much stretching of
cloth.

Mixture, of that which is worse, they sell
the lesse quantity of the better: as wa-
ter with wine, wooll, or meale, &c.

Affirm.

Prat. 8.

Nega

Per

Person, of whom thou buyest, that hee haue
right to sell.

Thing, that it bee a thing which is valuable
by money, and may be lawfully bought
with money.

In buying,
regard is
to be had
of the

Price, that thou giue, and if thou hast know-
ledge, that thou offer an equall price: and
if he sel for need, to giue rather more, than
lesse than the worth.

Manner, that it bee void of all deceit and
wrong.

Opp. In regard of the

T
bu
w
th

Negat.

Prac. 8.

Opp. In regard of the

Person, to buy of him that hath no right to sell: as to buy stolne goods.

Cannot be valued by money, as

The graces of God: which properly is Symony. Act. 3.18, 19.

Remission of sin: as those which buy Pardons.

Holy orders, &c.

Thing, to buy that which either

Ought not to be bought or sold for money, as

Presentations } which also are cal-
vnto Benefices, } led Symony.

Vniustice, of a Iudge corrupted by thee.

False testimony of a witnesse suborned, or hired by thee.

Price, to

Offer much lesse than thou knowest the thing to be worth.

Take aduantage of the sellers need, and for that cause to giue the lesse. Amos. 8. 6.

Words, vnworthily dispraising the ware. Prou. 20. 14.

Manner, vsing deceit, in

Deeds, as deceiuing y seller with the money which is paid, in regard of the

Substance, or quality, being counterfeited.

Quantity, that is,

Waight: } Heere offend chiefly } Counterfeiters. Clippers of coyne.

Number, as to deceiue in the tale, to giue 9. pence for 12. pence, or 7. shillings 6. pence, for 10. shillings, &c.

To

Affirm.**Prac. 8.**

To the former contracts wee are to refer oppignoration,
 which is a cōtract partly of } Lending and borrowing vpon a
 pawnne.
 Buying and selling, if the condition be
 not obserued.

The duty of the giuer of the Pawne is, not to deceiue
 the taker in the worth thereof.

The duty of the lender vpon
 a pawne is, to provide onely f
 his indemnity, and if he haue
 done with a needy brother, ei
 ther to

None of him.
 Such onely as he
 may well spare.
 Ex. 22. 26. Deut. 24.
 6, 10, 11, 12, 13.

The contract which concerneth
 the alienation of the vse for
 hire, hath two parts:

Take
 Restore it presently,
 Location, or letting to
 hire:

Conduction, or taking
 to hire.

Let that onely which hath a fruitfull vse,
 which may be seuered from the property,
 which he referueth to himselfe.

The duty
 of him
 that let
 teth to
 hire, is to

Require an hire proportionable to that vse,
 the impairing hazard, and charge also be
 ing considerd.

Let that which is fit for the vse to which it
 is let.

Bear the hazard, if it miscarry without the
 hirers default. Exod. 22. 13.

Vse the thing hired, onely to that end for
 which it was let.

The duty
 of the hi
 rer, is to

Restore it at the time appointed.

Restore it entire, or if it hath miscarried
 through his default, to make it good. Exod.
 22. 14.

Opp. In

Opp. In the

Opp.

Opp.

Opp. In the

Borrower, to lay a pawne of lesse value than the summe which is borrowed, with purpose to forfeit the same.

Lender, { To seeke
gaine, by

{ Taking the fruitfull vse of y thing
in respect of the lone; which is
a spice of Vsury: *Antirefis.*

{ The forfeiture, providing not on-
ly for his indemnity.

{ To take a pawne of a needy brother, which
he cannot well spare, and not to restore it
presently. *Ezech. 18. 7, 12. | 33. 15.*

Opp.

{ To let that which hath no fruitfull vse, but is spent
in the vse, which is vsury vnder pretence of let-
ting.

{ To require an vnreasonable hire, and to take aduan-
tage of the hirers necessity.

{ To let that which is vnfit for the vse to which it is
let.

{ To exact a recompence aboue couenant, for some
harne which hath happened to the thing let,
without the hirers fault.

Opp.

{ To abuse that which is hired, to other purposes.

{ Not to restore it.

{ Not to make it good, hauing by his default impaired
or spoiled it.

Affirm.**Prac. 8.**

Contracts, wherein is commutation of mens skill, industry and labour for an equall stipend or reward, may be referred to the Contract of Location and conduction.

The duty of him that hireth another mans labour, is to

Allow him an equall stipend. Tim. 5. 18.
 Give it him, if he be poore, without delay. Levit. 19. 13. Deut. 24. 14, 15.

The duty of him that is hired, is to

Require a stipend proportionable.
 Employ his labour and skill faithfully, and diligently. Gen. 31. 6, 39, 40.

To this head are to be referred the fees and duties of Lawyers, Physicians, Chirurgians, Schoole-masters, and of all Artificers and Trades-men, who employ their labor or skill for recompence.

Now follow those contracts wherein are committed to trust either

Things.
 Persons.

Things, as goods committed to

Depositories, (to whom sequesters are to be referred) whose duty is to

Keep them safe.
 Restore them to the owner, demanding them.
 Make them good, if by his default they be impaired or lost. Exo. 22. 10, 11, 12.

Fooffees, Executors, } who are faithfully to discharge that trust reposed in them.

Negat.

Prac.8.

.10011A

Opp. { Not to allow an equal stipend to men for their labour.
To detain the poore mans hire. Iam. 5.4.

Opp. { To require an vnreasonable allowance,
To deale { Negligently,
 { Vnfaitfully,

Opp. { To vse the things committed to their trust, (by which vse they are impaired) or to turne them to their owne profit.
Not to restore them, especially committed to their trust in a tumultuous time as in feare of fire.
Not to make them good, hauing impaired or spoiled them.

Opp. In Feoffees and Executors, to deale vnfaitfully.

Affirm.

Prac. 8.

Persons committed to trust, are Pupils, or Orphans,
committed to Tutors and Guardians.

Whose duty is { 1. To remember, that they are set over
Orphans, not for their owne, but for
the Orphans good.

{ 2. As they succede the naturall parents
in authority, so they ought to succede
them in fatherly affection. Hest. 2. 7.

The other branch of iust pos- } Preseruing and retaining
session, is iust keeping: which } of our owne goods.
containeth two things, the } Restoring of that which
is other mens.

Wee are bound to } Neglect them, or to ex-
preserue our goods, } pose them (as it were)
as being Talents } to pilferers and stea- } which are
committed to vs of } lers. } the oppo-
God, and not to } Suffer them to be spo- } site vices.
iled or lost. Ioh. 6. 12. }

Quest. Whether for retaining our goods, and maintai-
ning our right, it be lawfull to goe to Law?

Ans. It may be lawfull } 1. The cause be iust, weigh-
(though most men offend } ty and necessary.
in going to law,) if these } 2. Charity be not broken.
cautions be obserued, viz, } 3. It bee vsed as the last re-
that } fuge.

Restitution of other mens } Haue beene vnlawfully got-
goods, which either } ten.
Cannot lawfully bee retai-
ned.

Opp.

Not to seeke the Orphans, but their owne profit.

2
o } To make a prey of them, and to vse them not as children, but rather as slaues which are bought and sold.

For causes } Trifling.
 } Vniust.

Opp. To } In stomake and malice.
go to law, }
 } Not as the last remedy, but as present meanes
 } to molest our neighbour.

Opp. To persist in the wrong, by not restoring.

Opp. To detain them against the owners will.

Affirm.

Præ. 8.

Concerning
restitution of
things unlaw-
fully gotten,
these 5. points
are to be con-
sidered, viz.

1. That restitution is to be made. *Leuit. 6. 4. 5. Num. 5. 6, 7, 8. 1. Sam. 12. 4. Luk. 19. 8. Mat. 27. 3. Ezech. 33. 14, 15.*
2. Who is to make restitution: viz. euery one that hath vniustly got, whether by force or by fraud, or by any vniust meanes whatsoeuer.
3. To whom? viz. to the party damnified, *Leuit. 6. 5.* or if hee bee dead, to those who are next of kinne, *Num. 5. 7, 8.* or for want of them, let him giue it to good vses.
4. How much? the full value at the least, *Leuit. 6. 5. Numb. 5. 7. Luk. 19. 8.* or if hee be not able, yet so much as hee can. *Exod. 22. 3.*
5. When? so soone as hee seeketh for forgiuenesse at the hands of God. *Num. 6, 7, 8. Leuit. 6. 2, &c. Mal. 5. 23, 34.*

Restitution

Affirm.

Resti-
made
hauing
our ha-
ly be d-
owner-
ing ab-
and t-
which

Now f-
rse of

Affirm.

Prac. 8.

Restitution also is to bee made of such things, as hauing come lawfully to our hands, cannot lawfully be detained against the owners good will, we being able to restore them: and these are things which either wee haue

{ Found, which we must esteem as committed to our trust, by the Lord, that wee may restore them to the true owner, if he can possibly bee knowne. Exod. 23:4. Deut. 1:2, 3.

{ Receiued by contract, as things

{ Alienated for a time; as things lent, let, or laid to pawne. Psal. 37. 21. Ezech. 18. 12.

{ Committed to our trust. Leuit. 6. 2, 4.

Now followeth the right vse of our goods towards

{ Our selues, which is the fruition of them.

{ Others, which is the free communicatiō of them.

{ Pro. 5. 15, 16.

L 4

We

Affirm.

Prac. 8.

Wee are to enioy and to vse to our comfort, the good gifts of God. Eccl. 5. 17, 18.

and heere-
to belong
2. vertues { Parsimony in the honest sauing and sparing
of things, that they be not idly and vnpro-
fitably wasted or spent. Pro. 27. 23, 24, 25,
26, 27.

{ Frugality, in the sober and moderate spend-
ing of our goods, according to our calling
and ability, to profitable and needful vses.
Sic condus fortior promo.

To the free communication
of goods to the good of others.
Pro. 31. 21. two vertues are
required :

{ Liberality, that we com-
municate them willing-
ly and cheerefully.
Iustice, that we giue of
our own, without doing
wrong to others.

{ A time, by lending. Psal. 113. 5. Deut. 15. 7, 8.
Luk. 6. 35.

Free com-
munica-
tion of
goods, is
either for

{ Publike, both

{ Ciuill. 2. Sam.
17. 27, 28, 29.
Ecclesiasticall.
Pro. 3. 9. Ex. 36
5, 6. 1. Chr. 29. 9

{ Euer, by
giuing, to
vses

{ Private, as Almes giuing, and
relieving the necessities of
our brethren. Heb. 13. 16.
Luk. 21. 4. | 12. 33. Mat. 25.
35.

Negat.

Prac. 8.

Opp. { Niggardlinesse, which keepeth men not onely from communicating of goods, but also from enioying them. Eccl. 6. 2. | 4. 8. Eccles. 14. 3, 4, 5, 6. and is a double theft.

Opp. { Wasting and { Vnnecessary aboue our power.
misspending, { Dishonest.
to vses

Opp. { Couetousnesse.
Hard hartednesse. 1. Ioh. 3. 17. Prou. 21. 13.
Luk. 16. 23, 24.

The

The ninth Commandment.

Thou shalt not utter a false (or vaine, Deut. 5. 20.)
testimony concerning thy neighbour.

The affirmative part,

Commanding, that our speech concerning our neighbour, or our selves, should be both	{ True, Charitable, and tending his, and our own credit & good Name.	{ 1. Cor. 13. 6. Ephes. 4. 15.

Heere therefore is commanded the preservation of	{ Truth amongst men. The same and good name of men, both	{ Our owne. Of others.

Of Truth, we are to consider 3. things:	{	1. What it is: viz. a con- formitie both of our	{ Speech with our mind. Psal. 15. 2. Minde with the things the selves.
		2. That in all our speech it is religiously to bee observed. Prou. 12. 19. Ephes. 4. 25. Zach. 8. 16.	
		3. The manner how it is to be professed, viz.	

The

The Negative part,

False and vaine.

Forbidding all speech

Vncharitable, especially such as
tender to the diffamation of
our neighbour.

Opp. All false-
hood in speech

Leuit. 19. 11.

Col 3. 9. Ephes.

4. 25. Prop. 6.

17. | 12. 22.

| 19. 9. Psal.

56. Apoc. 21. 8

whether wee

speake

That wch
is false:

Whether in

Falsly,
with a
minde to
deceiue:

Iest, as the iest
ing lye: which is
false in meaning,
as well as in
words, Hos. 7. 3.
being

Earnest,
whether to

Neither figu-
ratiue.

Nor the true
meaning disco-
uered by ge-
sture, counte-
nance, pronun-
ciation, &c.

Helpe, as the Offi-
cious lye.
Hurt, as the Pernici-
ous lye.

Excesse, vndiscreet and vnseasonable profession of
the truth, to the vnnecessarie hurt or danger of
our selues, or others.

Defect, when through feare, or
any sinister respect, the truth is

Denied. Mat. 26.
70, 72, 74.
Betrayed. 2. Tim.
4. 16.

Simplicity, a doubling and deceitfull tongue, Psal. 55. 22. Psalm.
12. 2. | 109. 2. Zeph. 3. 13. Ier. 9. 8, 9.

The

Affirm.

Prat. 9.

The meanes of truth, that it may

Bee amongst
men, that is,
that it bee

Knowne, are

Loue of the truth, Pro. 33. 33.

Docility or teachablenesse.
Act. 17. 11.

Preserued and maintained: constancy and sted-
fastnesse in the truth. Ephes. 4. 14.

Gods glory. Ephes. 5. 4.

Profitable
speech,
tending to

Our neigh-
bors good,

Spiritual, viz. to edification.
Ephes. 4. 29.

Temporal, } honest delight,
as to his } vrbanity.
profit. 1. Tim. }
5. 23. }

And the meanes of enter-
taining profitable speech
together with the reme-
dy of the contrary: the

Meanes of entertaining profit-
able speech, is Affability.
Ioh. 4. 7, 10.

Remedy against vnprofitable
speech, is Taciturnity. Prou.
10. 19. | 17. 28. Iam. 1.
19.

Of the preseruatiō of the
fame and good name

Of our neigh-
bour,
Our owne,

whereof great regard
is to be had. Eccl. 7. 3.
Pro. 22. 1.

To the preseruatiō of our
neighbours good name,
is required, both an

Inward disposition to tender it.

Outward profession of the truth con-
cerning our neighbour, ioyned with
charity.

The inward disposition is a true care of our neighbours credit, with
the fruits thereof.

The care of our neighbours credit, whereby we tender his good
name, is a necessary fruit of Charity.

Opp.

Nega

Opp. Lo

Opp.

Opp.

Opp.
Speech
vnprofit-
able, be-
either

Opp.

Opp.

Negar.

Prac. 9.

Opp. Love of vntruth. Apoc. 21. 8.

Opp. { Voluntary, or affected ignorance.
Vaine credulitie.

Opp. { Vnconstancy in the truth, and vnstayednesse. Ephes. 4. 14.
2. Pet. 3. 16.
Pertinacy in error.

Opp. Speech vnprofitable, being either { Vaine. Psalm. 12. 2. | 144. 8. Deut. 5. 20. Prou. 30. 8. Tit. 3. 9. Mat. 12. 36.
{ Hurtfull, tending to { Gods dishonour.
{ The neighbours hurt { Spirituall, rotten or infecting speech. Eph. 4. 29. 1. Cor. 15. 33.
{ Temporal, opposed to his { Honest delight, { Scurrility. Ephes. 5. 4.
{ Taunting and disgracing.
{ Profit.

Opp. To { Affabilitie, { Counterfait courtesie. 2. Sam. 15. 5.
{ Morositie. 1. Sam. 25. 17.
{ Taciturnitie, { Much talking. Prou. 10. 19. Ps. 140. 11.
{ Profitable truth smothered by silence.

Opp. { Neglect of our neighbours good name.
{ Desire to impair it.

The

Affirm.

Prac. 9.

Neg

Opp. 7

The fruites of
this care are re-
ferred either to
the

Fame it selfe.
& that either

Good: to bee glad to heare well of
our neighbours. Rom. 1. 8. Col.
1. 9. 4.
Bad: to be sorry for it.

Meanes, as

Hearing.
Iudging.
Reporting.

Hearing.

Not willingly to heare rumours and reports tending
to the infamy of our neighbour. Psalm. 15. 3. Pro.
25. 23. but to repell tale bearers.

Willingly to heare the commendations of others.

Not to be suspitious, but to repress vniust sus-
picions. 1. Cor. 13. 5.

Iudging: to
iudge charita-
bly, the fruites
whereof bee

To belieue or determine nothing rashly against
our neighbour.

To interpret

Good things well.
Doubtfull things, in the better
part.

Party of whom thou speakest, that
he may bee reclaimed. 1. Cor. 1.
11.

Reporting, to
report no ill of
thy neighbor,
vnlesse it be in
charity: as
namely, when

Profitable
for the

Party to whom
thou speakest,
for preuention
of

Danger inten-
ded. Act. 23. 16
Ier. 40. 14.

Infection like to
ensue by his
company.

Necessary for thy selfe: as when silence will
make thee guilty of his fault. Eccles. 19. 8.

The duty in respect of

Opp. In respect of

Iudging:

Opp.

Negat.

Prat. 9.

Opp. To be { Sorry for the good report of our neighbour: a fruit of
enuie. Matth. 21. 15.
Glad at their infamy, or ill reports.

Hearing, { Willingly to heare the ill reports of our neighbours,
and to giue entertainment to tale-bearers. Exod.
23. 1. 1. Sam. 24. 10. Prou. 17. 4.
Unwillingly to heare the commendations of others.

Vniust suspicions, which is the false witnesse of the heart,
forbidden in this Commandement. 1. Tim. 6. 4. 2. Sam.
10. 3. 4.

Rashly to giue credit to ill rumours; Genes. 39. 19. 2. Sam.
16. 3. 4.

Sayings and doings: interpreting good things
ill, and doubtfull things into the worse part.
1. Sam. 1. 13. Act. 2. 13. Luk. 7. 39.

To iudge
hardly of
other
mens

Persons
according
to

Their

Outward condition, which
thou seest distressed. Ioh.
9. 2. Acts 28. 4. So Iobs
friends.

Inward disposition, which
thou surmiseest. 1. Sam. 17.
28. Rom. 14. 4. 1. Cor. 4. 5.

Thine owne disposition, measu-
ring others by thy selfe.

Reporting, to blaze abroad the secret faults of others; especially
such as are sinnes of infirmitie, Prou. 10. 18.

Thus

Affirm.

Prac. 9.

Thus much of the inward disposition : now followeth
the outward profession :

for euerie testimonie } True.
concerning thy neigh- }
bour, must bee both } Charitable.

Testimo-
nies are
either

Publike,
and those
either

Private.

Forensia, in
place of iudge-
ment, as the te-
stimony of the

Judge.

Notary.

Parties which
goe to Law.

Lawyers and
Aduocates.

Witnesses.

Or otherwise out of the place of
iudgement.

The testimony
of the Iudge,
is the sentence
which he pro-
nounceth,
whereto is
required

Before-hand, a full triall and examina-
tion of the cause. Deut. 13. 14. | 17. 4
| 19. 18. Gen. 18. 21.

In the deliuey
thereof, that
he iudge ac-
cording to

Truth. Exod. 18. 21.

Iustice. Levit. 19. 15.
Deut. 1. 16. | 16. 20.

Equity.

Iudges must also take heed, that
they bee not accessary to the
false witnesse of others, by

Admitting needlesse
suites.
Protracting of suites.
Rash imposing of
Othes.

Opp.

Negat.

Prat. 9.

inimA

Opp. Te-
monies

Falso, be-
ing either

Simply false. 1. King. 2. 11.

In show of words true, but
false in sence. Mat. 26. 60,
61. with Ioh. 2. 19.

Vcharitable and malicious. 1. Sam. 2. 9.

Rash, whe
it is pro-
nounced:

1. The cause not well vnderstood by
the Iudge. Prou. 18. 13.

2. The party not heard to speake in his
owne defence. Act. 25. 15, 16.

3. One side onely being heard, 2. Sam.
16. 4. Prou. 18. 17.

4. Vpon the witnessse of one alone, in
a capitall cause. Deut. 17. 6.

Peruerse, wherein the wicked is
absolued, and the righteous
condemned, Prou. 17. 15,
which commonly happeneth,
because the Iudge is either a

Taker of Bribes.
Deut. 16. 18, 19.
Exod. 23. 8. 2.
Chro. 19. 6. Esa.
5. 23.
Acceptor of per-
sons. Pro. 24. 23.
24 | 28. 31. Le-
uit. 19. 15. Deut.
1. 16, 17.

M

The

Affirm.

Præf. 9.

The duty of the Notary, to deale truly in

Writing,
Preseruing, } Records.
Reciting }

Common
to both, as

1. To goe to Law onely vpon iust and necessary cause, at least, in their perswasion.
2. To deale truly in their suite.

The duties of parties going to Law, are

Peculiar to either, in criminall causes, viz. to the

Plaintiffe, to accuse Party.
only in charity, for Cōmon-
y good either of the } weale

Defendāt,

Not to deny crime truly objected. Iosh. 7. 19.
Nor to accuse himselfe vnnecessarily. Math. 23. 62, 63.

The duties of Lawyers and Aduocates.

Entertaine no cause which they know to be euill.

viz. to

Maintaine the cause, which Truly.
with good conscience }
they vndertake, } Faithfully.

The duty of the Witnesse,

To giue testimony, when he is required thereto vpon iust occasion; yea vnnecessary, when he seeth the innocent oppressed. Prou. 24. 11.

To testifie the truth } Onely.
} Wholy. } Prou. 14. 3.

Opp. T

Opp. To deale falsly in any of those respects.

Common to both,	{	To goe to Law for stomake, and in desire of contention.	{	Forging, or suggesting false instruments, or proofes.
		To deale vntruly, by		Suborning false witnesses.
Peculiar to the	{	Plaintiffe, in criminal causes,	{	Calumniari, to accuse of a crime
				Vntrue. Deut. 19. 16. Hest. 3. 8.
Defendant, to	{	Freuaricari, In shew to accuse, but not indeed.	{	Vncertaine, which hee cannot prooue. Act. 23. 7.
				Tergiversari, To goe backe from a iust accusation.
	{	To be ready, vpon euery occasion, to accuse, which is to play the Sycophant; as contrariwise, to refuse to accuse, vpon any (though iust and waighty) cause, is a fault. Leuit. 5. 1.	{	Both which are offences against the Comonweale.
				Deny the fault vntruly. Iob 31. 33.
	{	Appeale without iust cause.	{	Not to submit himselfe to the sentence lawfully giuen. Rom. 13. 2.

Vndertake such causes as they suppose to be euill. Prou. 21. 6.

To	{	False calumniations against the aduerser partie.	{	Animating him to go on in a bad cause.
		False calumniations against the aduerser partie.		Betraying a good cause.
Vse	{	Vnfaithfull dealing towards their Client, either by	{	Not to giue testimony to the truth.
		Not to giue testimony to the truth.		Hee knoweth not to be true.
Not to beare false witness. the maine sin forbidden in this Comandement. Pro. 6. 18. 25. 18. 19. 5. 9. 21. 28. Deut. 19. 16, 19.	{	and he is a false witness, who testifieth for truth, that which	{	He knoweth to be false.
				Publike

Affirm.

Prat. 9.

The duty of the Notary, to deale truly in

Writing, Preseruing, } Records.
Reciting }

Common to both, as

1. To goe to Law onely vpon a iust and necessary cause, at least, in their perswasion.
2. To deale truly in their suite.

The duties of parties going to Law, are

Peculiar to either, in criminall causes, viz. to the

Plaintiffe, to accuse Party. only in charity, for Comon-
y good either of the } weale.

Defendāt,

Not to deny a crime truly objected. Iosh. 7. 19.
Nor to accuse himsele vnnecessarily. Math. 26 62, 63.

The duties of Lawyers and Aduocates.

Entertaine no cause which they know to be euil

viz. to } Maintaine the cause, which with good conscience they vndertake,

Truly. Faithfully.

The duty of the Witnesse,

To giue testimony, when he is required thereto vpon iust occasion; yea vnnrequired, when he seeth the innocent oppressed. Prou. 24. 11.

To testifie the truth

Onely. } Prou. 14. 25.
Wholy. }

Opp. To

Opp.

Opp. Their faults are

Peculiar to the

Opp. 7

No To d a t

Opp. To deale falsly in any of those respects.

Opp. Their faults are	Common to both,	{	To goe to Law for stomake, and in desire of contention.	{	Forging, or suggesting false instruments, or proofes.
			To deale vntruly, by		Suborning false witnesses.
	Peculiar to the	{	Calumniari, to accuse of a crime	{	Vntrue. Deut. 19. 16. Hest. 3. 8.
					Vncertaine, which hee cannot prooue. Act. 25. 7.
Opp. Their faults are	Plaintiffe, in criminal causes,	{	Freuaticari, In shew to accuse, but not indeed.	{	Both which are offences against the Comonweale.
			Tergiuersari, To goe backe from a iust accusation.		
Opp. Their faults are	Defendant, to	{	To be ready, vpon euery occasion, to accuse, which is to play the Sycophant; as contrariwise, to refuse to accuse, vpon any (though iust and waighty) cause, is a fault. Leuit. 5. 1.	{	Deny the fault vntuly. Iob 31. 33.
Opp. Their faults are	Defendant, to	{	Appeale without iust cause.	{	Not to submit himselfe to the sentence lawfully giuen. Rom. 13. 2.

Vndertake such causes as they suppose to be euill. Prou. 21. 6.

Opp. To	{	Vse	{	{	Animating him to go on in a bad cause.

Opp. To	{	{	{	{	Hee knoweth not to bee true.

Publike testimonies out of Iudgement.

And they are either { Open.
Secret.

Open, as in { Publike { Speeches, as in the ministry of the Word,
Writings.
Elections, wherein testimony is given of the excellency
of him, that is chosen, aboue others.

The Publike testimonies which be secret, are commonly faulty, either because they be vntrue, or at least, vncharitable:

as in making, or spreading { Famous and diffamatory Libels.

Private testimonies, or private profession of the truth concerning our neighbour, ioyned with charitie: are to acknowledge and commend, both in his presence, and absence.

and it is either of his { Virtues, which (as iust occasion is offered) we
Vices, which { Presence, we are to tell him
in his { of, and not suffer sin to re-
vpon him. Leu. 19. 17. Ps.
37. 5. Psal. 141. 5.

Absence, we are not to mention, but vpon necessity.

The duties which euery man is bound by this Commandement to performe to himself, are two; a { Care of his good Name.
True testimony of himselfe.

OPP. { Errours and vnruthes } Publike speeches, especially in the
 broched & published in } ministry of the Word. Zach. 13. 3.
 Writings and bookes printed.
 False testimony in elections, when the more vnworthy are pre-
 ferred.

OPP. { Flattery, wherein men offend in respect of the }
 Maner, commending others { Fainedly. Prou. 27. 4.
 About measure. A. 3. 12. 24.
 End, seeking { Their owne profit, as Parasites vse to doe.
 The parties ruine, whom they doe flatter. Prou. 29. 5. Ier. 9. 8. Mat. 22. 16.
 Euill and cursed speaking.

Euill and cursed speaking is heere forbidden, as it tendeth to the impairing of our neighbours credit and good name.

And it is vsed, either in his {
 Presence, by { Reuiling, or contumelious speaking. 1. Cor. 6. 10.
 Deriding and scorning. 1. Sa. 31. 4.
 Ioh. 19. 3. Mat. 27. 42. Gal. 4. 29.
 Absence, by { Whispering, or tale-bearing. Prou. 16. 28. | 26. 20, 22. Eccles. 5. 16.
 17.
 Slandering and back-biting. Leuit. 19. 16. Iam. 4. 11. Ezech. 22. 9.
 Rom. 1. 30.

Affirm,

Prac. 9.

Neg

finding the meanes, whereby
a good Name (though
not sought for therein) is
gotten, Phil. 4. 8. as to

Glorifie God. 1. Sam. 2. 30
Seeke his kingdome and
righteousnes. Mat. 6. 33
Walke vprightly. Psalm.
112. 6. Prou. 10. 7. and
to be such as he would
seeme to bee.

Keep a good conscience.

**Our care
in procu-
ring, and
preserving
a good
Name, cō-
sisteth in**

Avoiding the means of

Vaine-glory, as

Seeking to please men, more than
God.

Hypocrisie.

Seeking commendation by vanities and vices.

Louing of flatterers.

Vfuall censuring of others. Mattha.
7.1.2.

Attempting matters about their ability and gifts. Psa. 138:1.

Luk. 14 29, 30.

All which
end in in-
famy, and
shame.

Infamy, arising from

our selves,
as sinners,
Eccl. 10.1.
both

Open, and not onely the sinners
themselves, but also all appea-
rances thereof. 1. Thes. 5. 22.
Rom. 12. 17.
Secret. 2. Sam. 12. 12. because God
will bring them to light.

Others as opprobrious speeches and slanders, against which we ought (especially if we be publike persons) defend and maintaine our good name. 1. King. 2. 8. 9.

True, vpon iust occasion to confesse it, *verè & veracitè*, truly and modestly, to Gods glory.
1. Cor. 15. 10.

False, with modesty and humility to deny it.

God. Prov. 28. 13. 1. Joh. 1. 9.

Man, when the [Gods glory. Ioshua 7.
19. Iona. I. 10.

Neighbours good.
Psalm. 51.

Our own good. I am.

The true
testimony
of our
selues, is
cōcerning

Good,
if it be

Evil, if it be

True, wee
are to con-
fesse it to

Man, when the
confession is
necessary, in
respect of

False, constantly to deny it.

Opp. To

Opp. To

Opp.

Opp.

Opp. To

1936

Infamy.

The

The tenth Commandment.

The Negative part.

Forbidding in { **Generall**, all euill concupiscence going before the consent of the will, & purpose of the heart. Rom. 7. 7. 13. 9. Col. 3. 5. 1. Pet. 4. 2. 2. Pet. 3. 3. Rom. 1. 24. Gal. 5. 16, 17. 1. Pet. 2. 11. Tit. 2. 12. Ioh. 8. 44.

Particular, y concupiscence of the eyes,

Euill concupiscence is either { **Originall**,
 { **Actuall**.

Originall concupiscence is originall sinne, which is heere forbidden, as it is referred against the neighbour: it is also called habituall, being the euill inclination and pronenesse of our nature to lust against our neighbour, contrary to the Law of God. Rom. 8. 6, 7. | 7. 8, 23. Gal. 5.

Actuall concupiscences, are ill motions in our mindes and hearts against our neighbour, Gen. 6. 5.

being both { **Foolish**,
 { **Hurtfull**. } 1. Tim. 6. 9. 1. Pet. 2. 11.

These euill motions are either euill { **Phantasies** and thoughts of the minde.
 { **Affections** and perturbations of the heart.

These are euill phantasies & thoughts, which encline or stirre men vp to euill, and are repugnant to charity, 1. Cor. 13. 5. These are, sinnes, and heere forbidden. Pro. 24. 9. Zach. 8. 17. Deut. 13. 9. Esa. 55. 7. Act. 8. 12. Pro. 15. 26. Gen. 6. 5. | 8. 21.

The

As the Lord hath commanded us, to love him with all our heart, mind, and strength, and our neighbour as ourselves, this is the summe of the Law. And the Lord hath commanded us, to love him with all our heart, mind, and strength, and our neighbour as ourselves, this is the summe of the Law.

And the Lord hath commanded us, to love him with all our heart, mind, and strength, and our neighbour as ourselves, this is the summe of the Law.

The Affirmative part,

Requiring in vs a pure heart towards our neighbour.

1 Tim. 1. 5.

The purenes of our heart consisteth in } Original righteousness, and perfect love of our neighbour.
 } Spirituall concupiscence.

Original righteousness is } Cleanness from all vnrighteousnesse, and euill concupiscence against our neighbour.
 } both a Disposition and pronenesse to all the duties of charity.

This righteousness, as the Lord planted it in our nature, so doth he require it in his Law; though we haue lost it, and cannot fully attaine to it; and that to this end, that wee seeing our vnrighteousnesse, and misery in our selves, might be forced to seeke vnto Christ, that both we might be clothed with his righteousness, and also might by his Spirit bee renewed according to his image, in holinesse and righteousness. Luk. 1. 74, 75. Ephes. 4. 23,

Spirituall concupiscence containeth the } Good motions of the Spirit.
 } Lusting of the Spirit against the flesh.

Euill thoughts, either	{	Are cast into mens minds	{	And both of them	{	Sleeping,
		by the diuell, which be called his suggestions:				whiles we be, either
		Arise from the habituall concupiscence:				

The diuell ca- steth his sug- gestions into mens minds, either	{	Immediately by himselfe. 1. Chron. 21. 1. Ioh. 13. 2. Luk. 9. 46, 47.
		Mediately, vsing others for his instru- ments. Gen. 3. 1. Iob 2. 9. Math. 16. 23.

F. The suggestions of Satan, though alwaies sinfull in him, yet they are not sinnes vnto vs, vnlesse wee admit them, and giue entertainment to them: For it is not a sin to be tempted, (for Christ also was tempted) but to yeeld to the temptation. If therefore we admit them, we are defiled by them: but if wee presently reuell and extinguish them, they infect vs not.

Euill thoughts arise also from our owne habituall and originall concupiscence. Luk. 24. 38. Mat. 15. 19. Gen. 6. 3.

they arise frō the ha- bituall concupiscence, it being moued or stirred vp by some object, either	{	Apprehended by the sense.
		Framed by the phantasie or imagination.
		Represented to the mind, by the remembrance.

Euill thoughts happen vnto vs,	{	Awaking.
		Sleeping, as in dreams.

Affirm,

Prac. 10.

The good motions, are } Cogitations concerning our
righteous & charitable } neighbour.

Affections towards him.

The lusting and combate of the Spirit, against the
flesh. Gal. 5. 17. whereby we must crucifie the flesh, with
the lusts thereof. Gal. 5. 24.

1. Walke with God, seeking to approue
our hearts to him, who trieth the hearts.

The meanes
to attaine to
this purenesse
of the heart,
are, to

2. Ob-
serue our

Hearts,
Prou. 4. 23
that

Senses.

No euil concu-
piscence doe a-
rise in vs, or en-
ter into vs.

If any do arise,
or be admitted,
that we forth-
with extin-
guish it.

That euil concupis-
cences doe not arise
in vs, or enter into vs,
a twofold care is
needfull,

Whilest wee wake, to keepe our
minde occupied about lawfull
things, and not suffer them to
be idle, or to wander about va-
nities, or in lawfull things.

When wee are to sleepe, to com-
mend our soules into the hands
of God, to bee kept safe from
temptations, and pure from con-
cupiscences.

We are also to obserue our senses, (but especially our
sight) by the ministerie whereof, the objects of concu-
piscence are represented to the mind. Gen. 3. 6. Iosh. 7. 21.
Job 31. 1. Psalm. 119. 37.

To these meanes
we are to adde
two more }

The spirituall armour of God, which
is mighty to cast downe imaginati-
ons, and to subdue euil thoughts.
2. Cor. 10. 5. Ephes. 6.

Feruent & faithfull prayer. Mat. 6. 13.

Those

Negat.

Prac. 10.

Those that arise from our owne corruption, if they be sudden and momentary, they are the least degree of sinne, but yet sinnes, arising from a corrupt fountaine, and arguing want of charity.

As touching dreames, those are culpable, which as they are the fruits of originall concupiscence, so also have voluntary causes:

as, { Wanton and vncleane dreames, following vpon } Intemperancy in diet.
{ Malicious dreames, proceeding from hatred of our neighbor, and such like. } Wanton & vncleane thoughts.

Now follow the affections and perturbations of the minde, going before the purpose of the heart, or consent to practise.

The degrees of them.

{ *Persuasion*, fore-passions, or (as some speake) vnformed concupiscences, and acts of sensualityte, going before the act of reason, or consent of the will.

These bee the first motions of concupiscence, whereby the

Mind is withdrawne.

Heart is affected with a sudden delight, as it were a bait. Iam, I. 14. 15.

And these are either

{ *Passi*, i. Thessal. 4. 5. Passions, which are of some called, Formed concupiscences, and are acts of reason, as being deliberate desires of the heart, and hauing the consent of the will, either to

Take further delight onely in entertaining the fore-said ill motions, and rousing them in our minds, though we consent not to the practice of them. These, with all the former, are directly and expressly forbidden in this tenth Commandement.

Put them in practice, which are forbidden in the former Commandements, as the murther, adultery, theft, false testimonies of the heart.

The

Negat.

Prac. 10.

The sorts.

The affections of the heart, are either

Siquis, wherein is auersation from that which seemeth euill, as anger, feare, &c.
Induula, wherein is a liking or desiring of that which seemeth good, as loue, &c.

Vnto *Siquis*, we are in this place to referre as branches of this Commandement, sudden anger, and the first motions of dislike, hatred, enuy, reioycing at other mens euils, &c.

Induula, which more properly is called concupiscence, is distinguished by the objects, 1. Iohn 2. 15. for it is either of

Pleasure, which is the lust of the flesh.
Profit, which is the lust of the eyes.
Honour, which is the pride of life.

Affirm.

Remedies against the concupiscence of the eyes.

1. To mortifie selfe-loue. 1. Cor. 10. 24.
2. To pull out the eyes of enuy.
3. To arme our selues with contentednesse. Phil. 4. 11.

The particular concupiscence which by name is forbidden in this Commandement, is the concupiscence of the eyes, vnder which, as being the most pernicious, 1. Tim. 6. 9, 10. the Lord forbiddeth all sins of the same kind, that is, all euill motions and concupiscences going before the consent of the will, or purpose of the heart.

This

Negat.

Pha. 10.

This concupiscence is distinguished according to the variety of the objects, wch being the persons or goods belonging to other men, wee are not to covet, as our neighbours

House. Esa. 5. 8.

Field. Deut. 19. 21. 1. King. 21.

Wife.

Man-servant.

Maid-servant.

Cattell, as Oxe, or Assc, 1. Sam. 15. 3.

Money, apparell, stuffe. Act. 20. 33.
Or any thing that is his.

Using the meanes.

Affirmative part, and to all the duties therein required, the duty of

Shewing forth the signes.

Procuring y same in others.

In all the Commandements, added to the

Negative part, and to all the vices therein forbidden, the fault of

Neglecting the good meanes.

Using the bad meanes and allurements to euill.

Shewing forth the signes of euill.

Being accessory to the faults of others.

Deo gratias.